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LITERATURE OF AMERICAN BAPTISTS,

FROM 1814 TO 1864.

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BY REV. WILLIAM CROWELL, D. D.,

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LITERATURE OF AMERICAN BAPTISTS.

A COMPLETE historic review of the literature produced by Baptists in the English language would involve a history of the language itself. Its characteristic ideas, though not in the exact form or *cultus* of the present day, have largely intermingled with the recorded English thinking from the beginning. Though it is not the object of this paper to exhibit the process of this statement in detail, yet the fact is necessary to a proper estimate of American Baptist Literature in the last half-century; for, as literature is the outgrowth of ideas, its form, its direction, its chief material in one age, are largely influenced by preceding ages. Whether it be the record of struggles, of conflicts, of persecutions, of sufferings, or of peaceful progress, of calm advocacy or of turbulent controversy, literature becomes the chief material of the history of religious opinions. The literature of Baptists in the English language is a growth of centuries,—each successive age imparting to it a fresh modification,—each part so vitally related to every other part, that, to be rightly estimated, it must be viewed as one organic whole.

And when we have traced this literature to what might seem its fountain-head, in the various dialects out of which the conglomerate English language was formed, as the diverse races were gradually fused into one people, we soon find that its characteristic ideas had sprung up long before, from a far-distant fountain. We find that their origin must be sought in another land, in a far-distant age. Their rise in the British Isles is soon found to be no original fountain, no native spring.

When the Holy City was about to be besieged by a hostile army, the king "stopped all the fountains" of water, so that in the place of cool springs, bubbling up from rocky dells, the invaders found dusty roads, arid wastes, or the stubble of harvested fields. Not that royal power could force back the upspringing waters: they flowed on, as pure as ever, securely enclosed by time-defying masonry, down deep in the earth, flowing beneath high hills, through secret conduits, or strong archways, or winding galleries cut through the living rock, to be poured out where the besieged, not the besiegers, might rejoice in their cooling presence. Ages rolled away; the places of the primitive fountains faded from the memory of man; the existence of these deep crypts beneath the massive city walls, the lofty towers, or temple battlements, was all unknown; so that even

"Siloa's brook, that flowed
Fast by the oracle of God,"

was deemed to spring up at the very spot where its sparkling waters first came to view, so far distant from its real source.

So it was when the waters of life gushed forth, fresh and pure, from the teaching of our blessed Lord and His holy Apostles. For a time they flowed on, widening and deepening as they went, gladdening thirsty souls in their open progress towards the great sea of peoples and nations. The saintly purity, the simplicity, the heavenly-mindedness of the early churches, the perfect sincerity of their religious life, the singleness of heart, the childlike earnestness of their piety, have never since been witnessed. They drank the pure waters of the primitive fountain.

But the Holy Jerusalem, coming down from God out of heaven, was soon besieged: this primitive fountain, too, became "a spring shut up, a fountain sealed." The waters of life still flowed on, unchecked and pure, but out of the sight of hostile foes and false friends who would corrupt them; they found outlets in Asia, in Greece, and in Italy; they

gushed forth in the valleys of the Pyrenees and the Alps ; they sprung up in the mountains of Wales, mingling but slightly with the turgid waters of religious political history, in those centuries of darkness, of superstition, of corruption, and of persecution.

This early corruption of Christianity, by which its sacred name was profaned to the base uses of persecution, was foretold by the New Testament writers, — by Paul and John especially, — who speak of the process as even then begun.

First, as was to be expected, came those corruptions of Christianity consequent on the intermingling of Jewish ideas. In its earlier and grosser corruptions, Christianity was held to be an offshoot of the Abrahamic and Mosaic institutions : Jesus was raised to the Messiahship for his legal piety ; the Divine favor flowed down an hereditary channel ; the kingdom of the Messiah was a continuation of the kingdom of Israel, improved, but not essentially changed ; not only was the child included in the covenant with the parent, but the descendant with the ancestor ; the way of salvation by grace through faith was almost as little known to the people as the courses of those hidden fountains.

Next, as Christianity extended itself over the Roman Empire, increasing the number of its nominal adherents chiefly from among the heathen, that crafty power, true to its traditional policy, adopted the rising religion, instead of the now effete systems of philosophy and worship, which had lost their hold on the popular mind. Primitive Christianity disappeared from the surface of history, which, for many dreary centuries, was chiefly occupied with the intrigues of ecclesiastics and the intolerance of bishops and emperors, of popes and kings. The soul of Rome remained pagan still, when her body, clad in scarlet robes, sat in the temple of God. History is occupied with the decrees of councils, the rivalries of ambitious prelates, the contentions of jarring parties, and the fortunes of hostile creeds, with now and

then a reference to the sufferings of the true witnesses of Jesus.

But the pure waters of life were neither dried up nor utterly driven back ; they flowed on unseen, to gladden the Lord's hidden ones. While state ecclesiasticisms — with their ranks and orders of ministry ; their altars, candles, vestments, and chrisms ; their pictures, crosses, confessionals, and absolutions ; their corrupt teaching of salvation by works, sacramental grace, regeneration by water, applied to unconscious babes — were hunting the faithful few, scattering the only true churches that remained, punishing with fines, imprisonments, scourgings, those who kept the ordinances as they were delivered, who abhorred infant baptism with all its train of corruptions, the Lord was not left without faithful witnesses to His truth. As early as the fifth century, one of the champions of infant baptism declared that eternal damnation awaits all who deny its utility,—although it was not even claimed to have the sanction of the New Testament. The Catharists, a few centuries later, dared not say, when questioned by the bishops in the South of France, that infant baptism was wrong ; they said they would only appeal to the Gospels and the Epistles. Nothing that power, wielded by bigotry, jealousy, and intense hatred of those principles which Baptists now advocate boldly, could do, was left undone to exterminate those who held God's truth in its purity.

The Reformation in Europe, resulting in the separation of some of the German States from Rome, followed by the quarrel of the British king with the Pope, prepared the way for partial religious toleration. A powerful party arose in Europe,—combining much learning, talent, and political influence,—who took the name of Protestants. The right to protest against a dominant but corrupted form of religion being established, the long-hunted sheep of Christ began to creep forth from their hiding-places. Their sufferings for the truth's sake now came to remembrance, when states and na-

tions threw off the yoke of "the Triple Tyrant;" and the soul-stirring sonnet of Milton expressed the feeling of thousands:—

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones."

The distinct and peculiar character of that people who, "in their ancient fold," had kept God's truth, became more and more obvious. It soon became evident that the differences between them and other Protestants even, were not only irreconcilable, but radical and vital,—beginning with the subjects and the true outward form of baptism, and extending to the structure, the design, the powers, and duties of the Church, to the doctrine of the Holy Spirit's presence in the Church, and to the relation of the kingdom of Christ to the kingdoms of the world.

The name BAPTIST, in English literature, was applied to those who held to the primitive faith and order, rejecting all human additions. The differences between the Baptist theory and the Romish and Protestant theory became more plain as the freedom of discussion allowed them to be pointed out. The Baptist theory admits voluntary, intelligent, accountable persons only to the Church; the Romish and Protestant theory receives infants also: the Baptist theory receives all its accessions as born of the Spirit; the Romish and Protestant theory those who are born of the flesh; by the Baptist theory, all who are in the Church are entitled to the communion of the Lord's table; by the Romish and Protestant theory, many who are claimed as members of the Church are debarred from the Lord's table: by the Baptist theory, the government of the Church is in the hands of all the brethren; by the Romish and Protestant theory, it is in the hands of the priesthood. The mission of Baptists was seen to be to restore the primitive form, membership, government, ordinances, and spirit of the churches, and the kingdom of Christ.

In thus tracing the literature of Baptists, in the English language, to the times of our Lord, to his Apostles, and to the primitive churches, we deny that it was an offshoot of Rome, or of the Reformation. The primitive churches have long since ceased to exist ; no one of them has come down to us in its ancient organized form ; all traces of them, except a few brief records concerning them, which God has preserved to be transmitted to us, have perished ; yet the seeds embalmed in the Inspired Record, like kernels of wheat in the cerements of the dead exhumed from the catacombs of ancient Egypt, retained their vitality ; they found a soil partially prepared in England ; they sent up vigorous shoots towards the light and warmth of freedom.

This growth was as nearly like that of the first age of Christianity as the changed condition of the people admitted. The mixture of Jewish ideas and pagan customs had changed primitive Christianity into "another gospel ;" yet the seeds which sprang up so vigorously at first were sure to send up another growth, whenever the genial sun of freedom should kindle the light of knowledge. A nursery soil was partially prepared in England ; there the seeds threw forth vigorous germs ; there the half-smothered germs struggled up through the superincumbent mass of ecclesiastical rubbish towards the light of religious freedom, till, in the fulness of time, the young trees, somewhat twisted and gnarled, were ready to be transplanted to the virgin soil of America, where God was laying the foundations of the mightiest empire on earth, of which, not religious toleration simply, but absolute religious freedom, the entire separation of religion from civil concerns, should be the chief corner-stone.

"The chief glory of every people," says Johnson, "arises from its authors." The people who speak the English language are largely indebted to Baptist authors. They have done good service in every department of literature. Like a tree, our literature has one organism, one principle of growth, one life, though made up of roots, trunk, and branches. It

has, in fact, a threefold division, like the three parts of a tree. That is to say, this literature may be comprised in three general divisions: —

1. The first division will comprise the literature produced by Baptists in England, from the beginning down to the era of Foreign Missions inaugurated by them. The rills of Baptist literature that sprung up in America in the early period of our colonial existence were so intermingled with the stream of English Baptist literature as to form one whole. That portion of Baptist literature which has continued to flow on in England, since the great divergence of religious thought and of civil polity consequent on the independence and freedom of this country, does not come within the scope of our review.

2. The second division will comprise the literature produced by Baptists in America, from its settlement, onward through its colonial existence, the War of Independence, and our subsequent career, to the year 1814, the era of our Foreign Missions. This division is important, rather from its qualities, its sturdy nature, and its subsequent influence, than for its amount.

3. The third division will comprise the literature produced by American Baptists during the last half-century, — the immediate subject of this review. During this period, the literature of American Baptists has been a comparatively separate, independent stream; while that of English Baptists has continued to flow on. The influence of the literature of the Baptists of England on the American mind has steadily declined. The current is now setting in the opposite direction. The English Baptists are now taking lessons from the history and the teachings of American Baptists. They are beginning to see in our doctrines, our polity, and especially in our treatment of the religious sects around us, elements of unity, strength, and success, which are wanting in theirs. Baptist literature, in the English language, must reach its perfection in the United States of America.

It will be seen that the literature embraced in each of these divisions has its own peculiar characteristics and uses, as distinctly marked as those of infancy, childhood, and youth; — that the infant was neither a bastard of Rome, nor a mongrel of the Reformation, but the true child of the woman who fled into the wilderness from the face of the beast. It will be seen that the family likeness of the Baptists of these modern days to the Christians of the early centuries is becoming more and more manifest, by the researches of the most learned historians. It will be seen why primitive Christianity, thus reproduced, has, from its own nature, been at ceaseless variance — either as accuser or victim — with state establishments of religion with their corruptions, with all terrestrial churchisms, whether they be the emanations of political ambition or the instruments of sectarian aggrandizement, in England and America.

1. In looking at the first division of the modern Baptist literature, as it sprung up in England, we are surprised that a people so oppressed and wronged should have produced any literature at all, unless that of remonstrance or of martyrology. Banished from the halls of learning, shut out from the universities, deprived of temporal support, fined, imprisoned, scourged, their persons mutilated, their books burned, their names cast out as evil, an adulteress calling herself “THE Church” armed with the powers of law for their destruction, — how could it be expected that the early Baptists of England would enrich the literature of their country? Who would have expected that England’s most brilliant essayist, historian, and critic of the present age, in his review of the literature of the seventeenth century, would have given such a verdict as this? — “We are not afraid to say, that, though there were many clever men in England during the latter part of the seventeenth century, there were only two great creative minds. One of these minds produced the ‘Paradise Lost,’ the other the ‘Pilgrim’s Progress.’”

One of these “two great creative minds,” the Shakspeare

of the spiritual drama for mankind, the matchless delineator of the unseen workings of the human spirit in its struggles after God, in its conflicts with the unseen, in its aspirings after the power of the world to come, was immured in prison twelve years, for declaring the primitive Gospel and administering the primitive ordinances as a Baptist preacher, abundant in labors for his Master ! The other composed his two most elaborate, painstaking volumes to prove from the Scriptures the Divine origin and authority of the distinguishing principles of Baptists !

The crowning glory of the character of Milton, for which he deserves the lasting honor and love of mankind, far more than for his wonderful erudition and his imperial genius, was his intense love of God's revealed truth respecting the kingdom of Christ. This was the spring of his quenchless, tireless love of liberty, culminating in a burning hatred of all persecutions for conscience' sake. His letters to Salmasius, his letters as the Secretary of Cromwell, sent in the name of the Protector to the princes of Savoy, of France, of Sweden, of Denmark, and of Transylvania, to the Senate of Geneva, to the Lords of Germany, remonstrating against the persecutions of the Albigenses, — the promptings of his own brave, generous soul, — show how fully that soul was imbued with the love of liberty. His appeal for the freedom of the press is in a style of more than mortal eloquence, such as nothing but the deepest conviction could have inspired. No one can estimate the indebtedness of English freedom, as well as of English literature, to the pen of John Milton.

The fame of Bunyan, as an author, rests chiefly on his peerless work, the "Pilgrim's Progress." Although the author, as it is said, of as many works as he was years of age (60), many of them of rare excellence, yet that marvellous book causes all the others to disappear from the popular view, like stars in the presence of the sun. No book, perhaps, except the Bible, has been translated into so many languages ; none depicts so vividly the struggles of the hu-

man heart with temptations and spiritual foes, in all climes and ages.

Before the middle of the seventeenth century, we find among the names of authors who enriched English literature, and stood forth as the advocates of a pure gospel, those of Edward Barker, of Samuel Richardson, of Christopher Blackwood, of Hansard Knollys, of Francis Cornwell; and, in the latter half, of Jeremiah Ives, of John Tombes, — who published fourteen books, — of John Norcott, of Henry d'Anvers, — who joined with Tombes in repelling the assaults of Richard Baxter, — of Benjamin and Elias Keach, of Edward Hutchinson, of Thomas Grantham, of Nehemiah Cox, D. D., of Thomas De Launne, — whose book contained a preface by Daniel Defoe, and which his opponents answered by putting him in the pillory, taking off his ears, fining and imprisoning him, and finally allowing him to die in prison, — of Doctor Russell, and of Collins, besides many others.

It must be remembered that this was an age of great religious declension in England, of a general eclipse of faith. In the Established Church, during this period, says a distinguished writer of that Church, "It was not merely that Rationalism then obtruded itself as a heresy, or obtained a footing of toleration within the Church; but the rationalizing method possessed itself absolutely of the whole field of theology. With some trifling exceptions, the whole of religious literature was drawn into the endeavor to 'prove the truth of Christianity.' . . . Dogmatic theology had ceased to exist; the exhibition of religious truth for practical purposes was confined to a few obscure writers. Every one who had anything to say on sacred subjects drilled it into an array of argument against a supposed objector. Christianity appeared made for nothing else but to be 'proved;' what use to make of it when it was proved was not much thought about." ¹

The preaching of that age was, to use Johnson's comparison, rather an Old Bailey theology, in which the Apostles

¹ See Mark Pattison, on "Tendencies of Religious Thought in England, from 1688 to 1750."

were arraigned once a week for the capital crime of forgery, than the Gospel of salvation. The Baptists of this period were called to the work of testifying and suffering, not only for the primitive order and ordinances of the house of God, but for sound doctrine, for the truth of God in opposition to the speculations of men; to contend with dead formalism, to hold up the cross of Christ in the place of worthless forms.

In the early part of the eighteenth century, we find in the roll of worthies who enriched the literature of that period the names of such writers as Samuel Ewen; John Brine, mentioned by Bickersteth as "a powerful writer;" Benjamin Beddome, the admired preacher, writer, and poet; the three Stennetts, Joseph, an eminent minister of London, author of many works, his son, Joseph Stennett, D. D., a distinguished scholar and author, and Samuel Stennett, D. D., also of London; John Evans, LL. D., one of whose works soon sold to the number of a hundred thousand copies; J. H. Evans, the author of many excellent religious works, of which the London "Christian Magazine" says, "Every page is calculated to awaken prayer and holy meditation;" Dr. Gale, the learned opponent of Dr. Wall; the famous Dr. Gill, whom Toplady regards as having "trode the whole circle of human learning," and of whom he says, that, "while true religion and sound learning have a single friend in the British empire, the works and name of Gill will be known and revered;" Joseph Burroughs; William Zoat; Caleb Evans, D. D., another ardent friend of religious liberty, as well as an advocate of the freedom of the Colonies, "a spirited controversialist and zealous assertor," says a distinguished American writer, "of those liberal and noble principles to which we were indebted for our glorious Revolution;" Abraham Booth, the excellent minister and judicious writer; Joseph Jenkins, author of several treatises; and the learned Robert Robinson.

Towards the close of the last and the beginning of the present century, a galaxy of names of accomplished scholars and

brilliant writers appear in the firmament of English literature as the champions of the primitive faith. Among them are the names of William Jones, author of a work on the history of the church; of Thomas Llewellyn, the friend of Dr. Gill, and correspondent of Dr. Manning; of William Richards, LL. D., another ardent friend of religious liberty, who bequeathed his valuable library of 1300 volumes to Brown University; of Robert Hall, of John Foster, of Andrew Fuller, of Christopher Anderson, of Joseph Ivimey, and others.

Fuller is an acknowledged prince among theological writers, a keen anatomist of error, whose controversial and practical writings are a rare treasure of spiritual wisdom. Of Foster, Sir James Mackintosh says, "I have read, with the greatest admiration, the Essays of Mr. Foster. He is one of the most profound and eloquent writers that England has produced." The fame of Hall is coëxtensive with the glory of elegant letters. Dugald Stewart says of him, "Whoever wishes to see the English language in its perfection, must read the writings of that great divine, Robert Hall. He combines the beauties of Johnson, Addison, and Burke, without their imperfections." Sir James Mackintosh, from whom a biography of Hall was expected when he himself was suddenly made the subject of biography, says, "His eloquence is of the highest order, the natural effusion of a fertile imagination and of an ardent mind; while his style is easy, various, and animated. On a review of all his varied excellencies, we cannot but expect with confidence that the name of Robert Hall will be placed by posterity among the best writers of the age, as well as the most vigorous defenders of religious truth, and the brightest examples of Christian charity."

This will not be considered extravagant, coming from such a man, whose estimate is amply confirmed by scholars and critics like Dr. Gregory, Sir T. N. Talfourd, Bickersteth, Sir E. Bulwer Lytton, Lord Brougham, and the most

eminent literary reviewers of all parties. The effect of his pulpit eloquence is represented as wonderful beyond description. No preacher drew such crowds of the most highly cultivated hearers, even of those who despised the people with whom he was connected. Some of the most eminent writers and preachers in England at the present day are found among the Baptists.

2. Turning to the second division of Baptist literature in the English language, that produced in America from its settlement to the year 1814, we meet, at the threshold, a fact of deep significance. The key-note of Baptist literature on American soil is the bugle-blast of religious freedom! The battle that had been waged in Old England for toleration, is taken up in the New World for absolute FREEDOM of religious opinion, action, and worship; for the complete separation of spiritual from civil concerns; for the inviolability of conscience; for the perfect equality of all men before God! The first Baptist writer takes up his pen for entire freedom of opinion. Toleration is not the creed for him; he denies the right of civil magistracy over the conscience in religious matters at all! In him the genius of the great reformer is united to the meekness, the patience, the calm courage of the moral hero. The grand truth first asserted by the Apostles before the Jewish rulers was now to be reasserted, preparatory to its incorporation with the political life of a great nation: "We ought to obey God rather than men." God was preparing the way for primitive Christianity to become a power in the land. He was laying the foundation of a nation whose glory was to eclipse that of all preceding nations. In this nation, religious and civil liberty were to go hand in hand with knowledge.

The far-reaching influence of the principle then incorporated into our civil state can even now be but partially estimated. A distinguished European scholar and political writer, Gervinus, in his "Introduction to the History of the Nineteenth Century," speaking of the Rhode Island colony founded

by Roger Williams, says: "These institutions have not only maintained themselves, but have spread over the whole Union. They have superseded the aristocratic commencements of Carolina and of New York, the high-church party in Virginia, the theocracy in Massachusetts, and the monarchy throughout America; they have given laws to one quarter of the globe, and, dreaded for their moral influence, they stand in the background of every democratic struggle in Europe." Thus, the central idea of the alleged heresies for which Williams was banished from Massachusetts was, in a century and a half afterwards, incorporated into the Constitution of the United States,¹ and is a part of the unchanging law of this great nation.

The remarkable testimony of an American historian, Bancroft, to the merits of this apostle of freedom, has never been impeached: "Roger Williams was the first person in modern Christendom to assert, in its plenitude, the doctrine of the liberty of conscience, the equality of opinions before the law; and in its defence he was the harbinger of Milton, the precursor and the superior of Jeremy Taylor. For Taylor limited his toleration to a few Christian sects: the philanthropy of Williams comprehends the earth."

Whether this principle ever would or could have been triumphantly maintained, or even asserted, by any of the Pedit-Baptist sects is a question for calm reflection; the facts have passed into history, that, in England and America, Baptists alone have been the asserters, the unflinching advocates and martyrs of this glorious principle, in which all men rejoice together. It is, therefore, no arrogant claim, that Baptist principles, as set forth in their literature in England and America, were the seeds of American liberty. They were planted by Baptists, watered by their tears and blood, weeded out by their unremitting vigilance, toils, and sufferings, till they have grown to be a great tree, so that all the birds that will may lodge in the branches of it.

¹ See Article II. Amendments.

John Clarke, the companion of Williams on his voyage to England, after he had been sentenced by the Boston magistrates to be publicly whipped, wrote a treatise against the persecutions in New England, which was published in London. The Wightmans of Connecticut, Valentine, Timothy, and John Gano Wightman, father, son, and grandson, whose aggregate ministry in the same place extended through one hundred and thirty-six years, made some contributions to our literature. Valentine Wightman, being challenged by the "Standing Order" to a debate on baptism, published, in 1728, the debate in a volume, — probably the first book in defence of the true baptism ever issued in America. Abel Morgan prepared a Concordance of the Bible in the Welsh language, which was published in 1730, after his death. His nephew, Abel Morgan, of Middleton, N. J., published a reply to an assault on believers' baptism, by Rev. Samuel Finley, a Presbyterian minister, afterwards President of Princeton College. John Callender, pastor of a church in Newport, R. I., published an historical discourse in 1738, and left valuable manuscripts, afterwards used by Mr. Backus. Benjamin Griffith, of Pennsylvania, prepared a work on church discipline, another on the resurrection, and a reply to a pamphlet on infant baptism, about the middle of the last century.

There is reason to believe that the earliest American Baptist work, designed to set forth the doctrines of the Baptists in didactic form, was by the Rev. John Watts, the second pastor of the Pennepek Church, the oldest Baptist church in the Colony of Pennsylvania. Morgan Edwards says, "He [Watts] composed a catechism, or little system of divinity, which was published in 1700." No copy is known to be in existence.

The first President of Harvard University rejected infant baptism, for which he was compelled, though a very learned and godly man, to resign his place in 1654. His successor held immersion to be the true baptism; and both only needed

more of the martyr spirit, or less violence on the part of the ruling powers, to become Baptists in profession as well as in belief.

About the middle of the last century, the Rev. Isaac Backus commenced his active career of preaching, travelling, and literary labor, for which his memory is so highly revered at the present day. His publications, which number from thirty to forty, are mostly on the vital doctrines of religion, or in opposition to the soul-destroying errors of the day, or historical, or in defence of religious liberty, of which he was a tireless and fearless advocate. His efficient labors and bold championship in this cause deserve our lasting gratitude. His life and labors are well commemorated in a beautiful volume compiled by the Rev. Dr. Hovey.

The literary remains of that prince of pulpit orators in his day, the Rev. Dr. Stillman, are mostly sermons on the vital doctrines of Christianity. Rev. Morgan Edwards, a native of Wales, came to this country in 1761, and became the pastor of a church in Philadelphia. He published several sermons and theological treatises, and "Materials towards a History of the Baptists of Pennsylvania and New Jersey," in two volumes, in 1792. Samuel Shepard, a beloved physician of soul and body, published several works, some of them in defence of Baptist principles. Rev. William Rogers, D. D., of Philadelphia, was a fruitful writer. Rev. Richard Furman, D. D., of South Carolina, published sermons and addresses; and the eccentric John Leland held the pen of a ready writer.

About the beginning of the present century, the Rev. Thomas Baldwin, D. D., of Boston, commenced his literary labors, through which he exercised a strong, lasting, and highly salutary public influence. Rev. Henry Holcombe, D. D., who divided his ministerial labors between Georgia, South Carolina, and the city of Philadelphia, wrote extensively in defence of the great truths of Christianity. James Manning, D. D., at an earlier period, attained eminence as a

preacher, a teacher, a statesman, and author. The Rev. Dr. Stanford, of New York city, Rev. Dr. Mercer, of Georgia, and Rev. A. Broaddus, of Virginia, were fruitful authors. The highly cultivated and brilliant Rev. Jonathan Maxcy, D. D., was a popular author, and his literary remains, collected by the Rev. Dr. Elton into a large octavo volume, have a permanent value. The Rev. William Staughton, D. D., contributed to the literature of the cause of which he was so distinguished a pulpit advocate some valuable publications.

It appears that all publications during this period in defence of Baptist principles, of a polemic cast, are replies to attacks by Pede-Baptists, or were called out by challenges to debates, or are reasons assigned for becoming Baptists, by ministers converted from other denominations. The books by Wightman and Morgan, the four pamphlets by Backus, the two brief works by Benjamin Foster, Dr. Baldwin's three pamphlets, all replies to attacks, the reasons given by Daniel Merrill and Rev. Dr. Chapin for becoming Baptists, and many others, prove this.

The first periodical publication by the Baptists in the United States was "THE MASSACHUSETTS BAPTIST MISSIONARY MAGAZINE." The first number was issued in September, 1803, by a committee of "The Massachusetts Baptist Missionary Society," which had been organized in the early part of 1802. The first article was the Constitution of the Society, followed by an "Address from a Committee of the Baptist Churches in Boston." But two numbers, of thirty-two pages each, were issued the first year, two the second year, the twelfth and last number of the volume being issued Jan. 1, 1808. The second volume of twelve numbers was completed in December, 1810. The third volume commenced in March, 1811, closing December, 1813. The fourth commenced March, 1814, closing December, 1816. A new series was commenced in 1817, issued on alternate months, or a volume in two years, till the close of 1824, from which period it has been issued monthly, to the present

time. In 1826, after the removal of the Foreign Mission Board to Boston, the magazine was transferred to the Board of the General Convention. It continued to be largely occupied with biographies, literary essays, reviews, letters, poetry, obituaries, &c., till the close of 1835, when it became "a strictly missionary publication," which it has continued to be to the present time.

The second benevolent organization of Baptists not only engaged in the promotion of literature incidentally, like the first, but was formed for that special purpose. "The Evangelical Tract Society" was organized in Boston, Nov. 13, 1811, Dr. Baldwin President. Its objects were catholic and liberal, being of no sectarian cast, and are thus set forth in its constitution: "To procure and circulate such religious books and tracts as illustrate and defend those great and leading truths of Christianity, viz., the depravity of human nature, the divinity and atonement of the Saviour, the necessity of the Holy Spirit's influence to change the heart, the pleasures of experimental religion, and the importance of a holy life and conversation." The Society was originated and managed wholly by Baptists, who thus early mustered to meet the coming onset of Unitarianism, the distant mutterings of which were not yet loud enough to arouse the dormant Puritanism of New England.

"The Salem Bible Translation and Foreign Mission Society" was founded in 1812, "to aid the translation of the Scriptures into the Eastern languages, at the present time going on under the superintendence of Dr. William Carey." This organization, too, was both directly and indirectly in aid of literature.

On the 18th of May, 1814, delegates from many Baptist churches assembled in the house of the First Baptist Church in Philadelphia, and founded "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." This event gave a strong impulse, not only to the missionary cause, but to the literary

spirit of Baptists. One of the first fruits of this intellectual quickening was the formation of "The Massachusetts Baptist Education Society," Sept. 22d of the same year, "to afford the means of education to young men of the Baptist denomination, who shall furnish evidence to the churches of which they are members of their personal piety and call to the ministry."

The only institution of liberal learning over which Baptists then exercised any control was Brown University, chartered in 1765. This was about the middle of Dr. Messer's Presidency, which extended from 1802 to 1826. Its spiritual and intellectual pulse beat feebly at this period.

Before entering on the third division of our literature, we must pause and consider the great changes that had taken place during this second period of its development, from the settlement of the American Colonies down to 1814,—the transition period to the last half-century. This literature was the pedestal reared by our American Baptist fathers on the strong foundation laid in England. Its earliest note was the battle-cry of soul-freedom; its closing strain, the anthem of victory. During both these periods, our principles and our literature were asserting the right to existence, rather than putting forth their claim to be worthy of all acceptance.

Meanwhile they had won a victory which astonished the world, alarmed crowned heads, disquieted pensioned prelates, disgusted popes and cardinals, scandalized every state church in Christendom, and may well overwhelm us with grateful astonishment, as we trace the hand of God in this most wonderful feature of the great American Revolution. Who would have expected that the crowning glory of American Independence was to be the incorporation into the life of a mighty nation of the principle for which Baptists had so long prayed, reasoned, pleaded, suffered, and bled?

When it is borne in mind, that, during most of this period, no man could hold office in the Massachusetts colony till he had partaken of the sacrament in the Puritan churches,—that

Roger Williams was persecuted, banished, and his life put in the extremest peril, for his opinions, — that a man was heavily fined for writing a piece against the laws for the support of religion, and another for reading it, though it was never published, — that in 1636 it was enacted, that, “if any Christian shall openly condemn the baptizing of infants, or shall purposely depart from the congregation at the administration of that ordinance, he shall be sentenced to be banished,” — that an act of disfranchisement was passed against any who should attend Baptist meetings, — that in 1644 a law was made to banish Baptists, — that it was enacted that any person absent from worship in the Pedit-Baptist churches “shall forfeit, for his absence, five shillings,” — that “no person shall publicly preach, or be ordained to the office of a teaching elder, when any two organized churches, council of state, or general court shall declare their dissatisfaction thereat,” — that in six years “twenty-eight Baptists were imprisoned at Bristol, by the constables of Rehoboth for ministerial taxes,” — that in New York, Virginia, and South Carolina, laws equally or more severe were in force against them; — when these well-known facts are considered, no one will be surprised at the small amount of Baptist literature, but rather that any at all was produced.

We are now to behold Baptist principles and literature developing themselves on a theatre entirely new since the Christian era. We are to see how these principles and their literary outgrowth modify, adapt, produce, and reproduce each other, when left to their own inherent energy, protected by law in common with all other forms and opinions, but neither pensioned nor persecuted. Their sturdy growth had already snapped asunder every band, as Samson threw off the Philistines' withes. Though weakened somewhat by that madness which, Solomon says, oppression engenders, Baptists had won for themselves a fair field, free from all impediments but those of prejudice and of pride. Their oppressors had fortified themselves in the chief seats of power, of honor, and

learning : *they* bore about them some marks of the furrow and of the brick-kiln.

At the beginning of the last half-century, the last vestige of state religious oppression of Baptists was dropping off, though civil disabilities continued in some of the States many years later. A transition was now manifesting itself in the Puritan churches of New England, which led to the most important results. They had been filling up with unconverted men, under the combined effects of infant baptism, the half-way covenant, lax doctrine, and making the Church a stepping-stone to civil office. The influence of the great awakenings in the days of Whitefield and Edwards had died away, or was reacting in various forms of fanaticism and formalism. The utterances of the Puritan pulpits were chiefly doctrinal, argumentative, and controversial. The Arminianism which had been the dread and the target of many of the old Puritan divines, though comparatively latent in their churches, had now taken a new form in the Methodist organization, which had become bold and aggressive, its advocates dwelling largely on the alleged inconsistencies of the old Puritan doctrines, often caricaturing, always opposing them, while another schism was manifesting itself in the opposite direction.

The seeds from which Unitarianism in New England grew were first sown by the Puritans themselves. Early in the present century, the tares began to manifest themselves in alarming strength and numbers. Funds devised for the support of Puritan churches, schools, colleges, and religious enterprises, were diverted, in large amounts, to the support of doctrines the most abhorrent to the spirit of Puritanism. Between the preaching of dead orthodoxy and living heterodoxy, of dead faith and living reason, the extensive breaking up of the old foundations, and the violent controversies that arose, the power of persecution was lost.

This, too, was a transition period in political opinions. The old Federalistic party, which included the more strictly

religious and high-church elements, particularly the Puritan, was now out of power. In the State of Virginia, a mighty revolution of politico-religious opinion had taken place, commencing about the period of the Revolution, by which the dominant episcopacy of the colony had been overthrown, and its monopolies taken away, while Baptist principles had made rapid progress. As a natural consequence, the Baptists of that day were largely of the Jeffersonian school in politics, as their oppressors were largely of the opposite school. The Puritan preachers declaimed loudly against the War of 1812: Baptist preachers preached Christ, prayed for the President, and won rapidly on the public respect and confidence. The Puritans, in common with many Pede-Baptist bodies, were weakened by divisions and contentions; and many, who naturally looked to them for a spiritual home, found it only among the Baptists.

Other causes combined to make this the era of a new spiritual and intellectual life to the Baptists of that day. It was the era of voluntary benevolent organization, the beginning of those great religious movements which combined the energies of the various religious bodies or denominations, for the diffusion of the Bible, of tracts and books, and for the extension of Sunday-schools all over the land. American Christians of various names, emulating the example of their brethren in England, had now opened their eyes to the claims of the heathen. The religious energies of the people were beginning to adjust themselves to the novel condition of things in a state of absolute freedom.

The baptism of Judson and Rice, after their arrival on heathen ground, — the return of the latter to this country, his extensive travels, his powerful and persevering labors, — the united action of the then scattered Baptists, — the stirring appeals which then, for the first time, were circulated from North to South, from East to West, — the letters of Carey, of Marshman, of Fuller, Ryland, Sutcliffe, — the polished eloquence of Hall, the mighty thoughts of John Foster, — gave

a new turn to Baptist thinking in America, and imparted a powerful impulse to our literature.

3. The principal Baptist writers and scholars in active life, in 1814, were Rev. Drs. Baldwin, of Boston; Stanford, of New York; Alison, Holcombe, Rogers, and Staughton, of Philadelphia; Semple, of Virginia; Furman, of South Carolina; Mercer, of Georgia; and the brilliant Maxey, who was then President of South Carolina State University.

The first ten years, to 1824, were not fruitful of literary works. Judson's sermon, assigning the reasons of his change on baptism, preached in Calcutta, in 1812, was not republished in this country till 1817. In the same year, an American edition of Robinson's "History of Baptism," edited by Mr. Benedict, was issued from the house of Lincoln & Edmands. Strictures on the work appeared in the Baptist Magazine, to which Mr. Benedict replied. Some brief issues in pamphlet form, by Elisha Andrews, Dr. Baldwin, Caleb Blood, Dr. Chaplin, William Collier, Elisha Cushman, Henry and Hosea Holcombe, John Leland, Jesse Mercer, W. Parkinson, Silas Stearns, D. Sharp, and Charles Train, with some small works from the pen of Dr. Chapin, who renounced the pædo-baptism of the Congregationalists to become a Baptist, and an abridged edition of Benedict's History, make up the sum of the literary issues of this decade.

The Magazine was the organ of Foreign and Home Missions, as well as of the denominational interests and general benevolent movements of the Baptists. To it they looked for religious intelligence, for literary reviews, for obituaries, and for the defence of their principles. Brief biographies of Robert Hall, of Menno, Tallmadge, Winchell, Fuller, Winn, Gale, Fawcett, Keach, John Howard, Thomas Hollis, Dr. Rogers, Dr. Carey, and others, are found in its pages. Addresses and appeals in behalf of the Foreign Missions were sent far and wide through the Magazine; the letters of Judson, then unknown by face to the Baptists, coming from the far-off, almost unknown empire of Burmah, stirred

their hearts like a trumpet-peal. The visit of Mrs. Judson to this country, near the close of this decade, increased greatly the interest in their Mission, and stirred up much literary discussion.

The next ten years, to 1834, was a period of more energetic preparation for increased literary activity. The thrilling accounts of Judson's imprisonment, the heroic fortitude of his wife, and their fearful sufferings, were published far and wide in this country, even in the secular papers, investing our devoted missionaries with something akin to the glory of martyrdom. The Memoir of Pearce, by Fuller, was a beautiful picture of primitive piety, united with ministerial faithfulness. The republication of Pengilly's "Guide," in 1825, indicates that the pen of Baptists in this country had not yet been much employed in that department.

In the early part of 1829, the Memoir of Ann H. Judson, by Rev. J. D. Knowles, appeared. A second edition was immediately called for; it was favorably noticed and generally read, exciting a degree of interest in the Mission hitherto unparalleled. Few missionary biographies have been so extensively read, or produced equal effects. The heroines of romance paled before the heroine of faith. No American female had stirred such enthusiasm; her praises were on almost every tongue. *Almost*, for the "Christian [Unitarian] Examiner" said of the Mission, judged by that memoir, "It is our deliberate conviction that the whole enterprise was uncalled for." And after praising Mrs. Judson's talents, energy, and self-sacrificing spirit, as personal traits, the reviewer adds, "But we repeat our most serious conviction that she would better have remained at home."

During this period, the Baptists of New England turned their attention to the more thorough theological education of their ministry. In some of the older portions of the country, it was a transition period from an uneducated, unsalaried ministry, preaching in uncouth, badly located houses and to illiterate people, to an improved outward condition. Manufactur-

ing villages sprung up, draining the population from the old centres. Our young ministers entered these openings, gathering flourishing churches. A new class of literature was called for, explaining and defending our doctrines, and suited to popular reading. The missionary spirit stimulated the desire for ministerial education, as well as for books and periodicals. Weekly religious papers now commenced their agency; the pens of young writers attempted short flights in their columns; the fruits of maturer literary and theological culture began to appear. An improved literary taste stimulated the demand and supply. The blade grew vigorously; some first-fruits appeared, but the most prominent feature of our literature during this period was its promise for the future.

In the ten years preceding 1844, the full corn ripened more rapidly. In 1836 the "Christian Review" entered on its career as our leading literary organ. Its periodical issues have added twenty-eight large volumes to our literature, much of it of permanent value. Though at this writing it is in a state of syncope, we trust it will soon be revived, to resume its useful career with new vigor.

Many valuable books were issued during this decade, and the religious weekly press greatly extended its activity, ability, and influence. But the religious and missionary efficiency of the time was greatly distracted by agitations which had no small influence on literary progress. Books, pamphlets, periodicals, pulpits, and platforms were largely occupied with discussions of the relations of our churches, benevolent societies, and missionary enterprises, to Southern slavery. A peculiar cast was thus given to the literature of that period.

The next decade, to 1854, was more fruitful of permanent literature, the results of critical study. The increase of our periodical literature, also, was, perhaps, greater during this period than any of the preceding; its tone more elevated, its circulation far more general. The close adherence of Baptists in all parts of the country to the New Testament

had prepared them to be of one mind and one way, in the absence of creeds, confessions, rubrics, or prayer-books for their guidance; so that the doctrines and discipline of the churches were substantially the same in all parts of the land.

It was during this period that our church polity became the subject of distinct, special attention. Its essential, radical differences from the various ecclesiasticisms which have sprung up from the persecutions of primitive Christianity, — modified as they have floated down the stream of time, — its Divine authority and sacred claims, as contained in the New Testament, were now brought prominently to view. Church polity has become a branch of study in our theological seminaries, and many books on church government and discipline have been prepared and circulated among the churches. It is now seen, that, although Baptist churches are severally independent of all ecclesiastical control, yet, in doctrine and in action, they are more nearly a unit than any other religious order or body in the country.

From 1854 to the present time our literary progress was onward, till the breaking out of the Rebellion, involving us in the horrors of a dreadful civil war. This put a stop to book literature in the Rebellious States; and their weekly religious papers are nearly all extinguished, the few that survive being so reduced in size and quality of execution as to be of little worth. In the Loyal States, the literary standard of the weekly press has been much elevated since the commencement of this decade, and the circulation in some cases much extended. In the Border States, the troubles caused by the Rebellion in its early stages, and even before fighting commenced, destroyed our weekly papers.

Our book and pamphlet literature has felt the shock common to all publishing interests, yet its vitality is as vigorous as ever. Valuable works from Baptist pens are issuing from various publishing houses, as in a time of peace. No people are more loyal to the Government than the Baptists of the Loyal States; no religious body in the Revolted States has

so large a proportion of loyal hearts, or so few active Rebels, as the Baptist. The pen has its victories as well as the sword, as the history of our literature abundantly shows.

When our fathers entered on the work of Foreign Missions, the country was suffering the evils of a foreign war : we meet to celebrate the semi-centennial anniversary, amid the conflicts of civil war. We are now to review the progress of fifty years ; to note the development of that form of doctrine which we have received as the Christianity of the Apostolic age, under the light of the nineteenth century, the warmth of liberty, the protection of civil law, and the inspiring motives of the spirit of Missions. We are to see in what directions our thoughts have been flowing ; what we have done to stamp those thoughts on the current records of the times. The spoken words of our fathers have passed away ; the thoughts which have found place in the enduring literature of the age remain to us.

Literature must be analyzed and classified, in order to estimate its relative value. But this is attended with difficulties. Some works belong to one class, some to more than one ; their titles are not, in all cases, the indices of their class. A list of titles and of names of authors would give no definite idea of our literature ; while a classification according to merit, or usefulness, or quality of style, is impossible. The same books which some bibliographers would place in one class would be differently arranged by others ; yet we must attempt a classification of this literature, however loose and imperfect, or liable to critical objections, it may be.

A complete catalogue of the works produced by Baptist authors in the past fifty years is not attempted. The most we can do is to take a somewhat orderly ramble through our literary garden, see what has been done by way of laying out walks, grubbing, blasting, levelling downwards and upwards, trenching, draining, manuring, planting and transplanting trees, laying out flower-beds, putting in seeds, pruning, grafting, and weeding. This garden is in three general divisions,

according to the kind of planting and tillage in each, as trees, vines, and annual plants. Or, to drop the figure, the first division of our literature is into three departments, according to outward form, viz., into Books, Pamphlets, and Periodicals.

BOOKS.

Our book literature, the most permanent in form, may be comprised in three general divisions, viz.: —

I. *Religious Literature.*

II. *Denominational Literature.*

II. *General Literature.*

By following this division we shall see, in the first place, what Baptist authors of the last fifty years have done in the cause of sacred learning, in explaining and defending the generally received truths of Christianity, how they have preached these truths, how they have honored them in their lives, how they have traced out their progress in the world, how much they have added to the common stock of knowledge of foreign countries; in the second place, how they have explained and defended their own peculiar doctrines and practices, how their lives have borne witness to their professions, how these doctrines and practices have been treated by hostile powers, how they have triumphed, how they have found utterance in hymns of praise, or in the language of youth, or in church creeds; and, in the third place, what Baptist scholars and educators have done in the general cause of critical and classical learning, in the advance of science, of general literature, history, poetry, music, fiction, biography, and the making of text-books for schools and colleges. This survey includes the whole field of modern literature.

I. *Religious Literature.*

To this division belong those books whose object is to promote piety, sound doctrine, religious knowledge, and correct morals, in general, or to oppose the grosser and more

pernicious forms of error. They are in eight classes, as follows : —

1. *Didactic* ; or that class of books designed to teach some portion of the leading or generally received truths of Christianity, without special reference to denominational differences. The following authors have contributed to this class of literature : —

ANDREW BROADBUSH, of Va. "History of the Bible." 8vo. 1815.

WILLIAM COLLIER, Mass. "Gospel Treasury." 4 vols. Boston. "Evangelical Instructor."

WILLIAM PARKINSON, N. Y. "A Treatise on the Public Ministry of the Word." 1818.

HENRY HOLCOMBE, Pa. "Primitive Theology." 1822.

JOHN STANFORD, N. Y. "The Aged Christian's Companion." 1829. Two editions.

JESSE MERCER, Ga. "Ten Letters on the Atonement." 1830.

JAMES LORING, Mass. "Am I a Christian?"

J. NEWTON BROWN, Pa. "Encyclopædia of Religious Knowledge." 1835. "Obligations of the Sabbath." 1853.

HOWARD MALCOM, Mass. "Bible Dictionary." 140,000 copies sold. A new edition, enlarged, since published. "Christian Rule of Marriage." "Extent of the Atonement."

JOSEPH S. C. F. FREY. "Narrative." 1833. First published in London. Passed through ten editions. "Essays on the Passover." 1834. "Joseph and Benjamin." 2 vols. 12mo. A very popular work. "Judah and Israel; or, The Restoration of Christianity." 1837. "Lectures on Scripture Types." 2 vols. 1841.

DANIEL HASCALL, N. Y. "Elements of Theology." 1840.

R. B. C. HOWELL, Tenn. "The Way of Salvation."

ROBERT TURNBULL, Conn. "The Theatre." 1836. A new edition. "The Claims of Jesus." 1841. "Theophany; or, The Manifestation of God in Christ." 1849. With a new edition, touching Bushnell's theories. "The World we live in." 1851. "Christ in History." 1853. "Life-Pictures from a Pastor's Note-Book." 1857.

GEORGE W. ANDERSON, N. J. "The Way to Christ, and the Walk in Christ."

FRANCIS WAYLAND, R. I. "Limitations of Human Responsibility." 1838. "The Apostolic Ministry." 1853. "Letters on the Ministry of the Gospel." 1863.

WILLIAM R. WILLIAMS, N. Y. "Lectures on the Lord's Prayer." 1855. Republished in England. "Religious Progress." 1850.

HENRY J. RIPLEY, Mass. "Sacred Rhetoric." 1849. "Hints on the Promotion of Piety in the Christian Ministry."

HENRY C. FISH, N. J. "Primitive Piety Revived: a Prize Essay." 12mo. 250 pp. "History and Repository of Pulpit Eloquence, containing Sketches of Preaching and Preachers in all Countries and Times, with the

Masterpieces of Sacred Oratory." 2 vols. 8vo. pp. 1235. "Pulpit Eloquence of the Nineteenth Century, containing Discourses of Eminent Ministers." 8vo. pp. 819. "The Price of Soul Liberty, and who paid it." Mr. Fish is also the author of several premium essays, and of tracts for the American Tract Society.

J. L. DAGG, Ga. "Manual of Theology."

WILLIAM HAGUE, Mass. "Christianity and Statesmanship." 1855. "Home Life."

ROBERT W. CUSHMAN, Mass. "A Pure Christianity the World's only Hope." 1845.

ELIAS L. MAGOON, N. Y. "Republican Christianity." "Proverbs for the People."

BARON STOW, Mass. "Christian Brotherhood." "First Things." 1857.

KAZLITT ARVINE, Mass. "Cyclopædia of Moral and Religious Anecdotes." 8vo. Several editions have been published in London. "Cyclopædia of Anecdotes of Literature and Fine Arts." 1854. pp. 725.

PHARCELLUS CHURCH, N. Y. "Religious Dissensions; their Cause and Cure: a Prize Essay." "Antioch; or, The Increase of Moral Power in the Church." "The Philosophy of Benevolence: a Prize Essay."

OAKMAN S. STEARNS, Mass. "The Person and Work of Christ." Translated from the German.

FRANKLIN WILSON, Md. "Duties of a Pastor." "Duties of Churches to their Pastors."

WILLIAM C. DUNCAN. "Life, Character, and Acts of John the Baptist." "The Tears of Jesus." "Pulpit Gift Book."

RUFUS BABCOCK, N. Y. "Tales of Truth for the Young." 1838. "The Emigrant's Mother." 1859.

JEREMIAH B. JETER, Va. "The Christian Mirror." "Business and Devotion."

DANIEL C. EDDY, Mass. "Lectures to Young Men." "Young Woman's Friend." "Heroines of the Missionary Enterprise." Republished in England and Holland. "Angel Whispers." A volume of sermons of consolation.

J. A. GOODHUE, Mass. "The Crucible; or, Tests of a Regenerate Life."

WILLIAM W. EVERTS, N. Y. "Bible Manual." "Pastor's Hand-Book." "The Bible Prayer-Book." "Scripture School-Reader."

M. R. TORREY, Mass. "Premature Church Membership."

WILLIAM C. BUCK, Ky. "The Philosophy of Religion."

CORNELIUS TYREE, Va. "The Living Epistle."

E. F. WINKLER, S. C. "The Spirit of Missions."

JUSTUS A. SMITH, Ill. "Letters to a Bible-Class, on the Canon of Scripture and its Inspiration."

ABRAHAM H. GRANGER, R. I. "The Voice of Christ in the Storm."

2. *Critical and Exegetical, including Translations.* The labors of American Baptists in this department of general religious literature have mostly been of recent date; but if the first-fruits are the earnest of the harvest, and samples

of what we may expect it to be, we may hope for one of immense richness in future years. Authors of this class are : —

IRAHA CHASE, Mass. "The Work claiming to be the Constitutions of the Holy Apostles, including the Canons, with a Prize Essay on their Origin and Contents." 1848. pp. 498. "Remarks on the Book of Daniel, in Regard to the Kingdoms, especially the Fourth, the 2300 Days, the Seventy Weeks, and the Events predicted in the last three Chapters." 1844. "The Meaning of Irenæus in the Phrase 'Regenerated unto God.'" "The Testimony of Origen respecting the Baptism of Children." These last, both in one volume.

HENRY J. RIPLEY, Mass. "The Four Gospels, with Notes." In 2 vols. pp. 288, 270. 1839. 15,000 copies sold. "Acts of the Apostles, with Notes." 1843. 8500 copies sold. "The Epistle to the Romans, with Notes." 1857. "Representations respecting Baptism in Robinson's Lexicon." Notes on other portions of the New Testament are in preparation.

HORATIO B. HACKETT, Mass. "Chaldee Grammar, translated from the German, with Additions." 1845. "Exercises in Hebrew Grammar, with Selections from the Greek New Testament for Translation into Hebrew." 1847. pp. 115. "A Commentary on the Original Text of the Acts of the Apostles." 1852. pp. 407. Revised edition stereotyped in 1858. pp. 480. Reprinted in England. "Notes on the Epistle to Philemon, with a revised Translation." 1860. Dr. Hackett also contributed thirty articles to Smith's "Dictionary of the Bible," chiefly in the second and third volumes, and numerous articles to the "New York Theological and Literary Review," "Biblical Repository," "Bibliotheca Sacra," and "Christian Review."

ASAHEL C. KENDRICK, N. Y. "Olshausen's Commentary on the New Testament, revised and edited, with Notes." 6 vols. pp. 3694.

THOMAS J. CONANT, N. Y. "Gesenius's Hebrew Grammar, translated from the German." "A New Translation of the Book of Job." "A Synoptical View of the Uses of the Word βαπτίζειν in Classic Greek, in the Septuagint and New Testament."

MRS. H. C. CONANT, N. Y. "Translations of Neander's Commentaries on the Epistles to the Philippians, of James, and John."

ROBERT E. PATTISON, Mass. "A Commentary, Explanatory, Doctrinal, and Practical, on the Epistle to the Ephesians." 1859. pp. 224.

ISAAC T. HINTON. "The Prophecies of Daniel illustrated."

ALVAH HOVEY, Mass. "Life of Chrysostom, translated from the German." 1854. pp. 239. In conjunction with David B. Ford. "The Miracles of Christ." pp. 319. 1854.

ROBERT TURNBULL, Conn. "Vital Christianity, with Introduction and Notes." Translated from Vinet. 1846. "Vinet's Miscellanies." 1852. "Pulpit Orators of France and Switzerland." 1852.

ENOCH HUTCHINSON, N. Y. "Syriac Grammar and Chrestomathy." "Music of the Bible." 1864.

ADIEL SHERWOOD, Ga. "Notes on the (whole) New Testament, Explanatory and Practical." 1856. pp. 732. 8vo.

3. *Polemical*; or books designed to defend the doctrines held in common by Evangelical or Protestant bodies, or to confute errors. To this class belong:—

ELISHA ANDREWS. "The Moral Tendency of Universalism." "Review of Winchester." "Dialogues on Universalism."

JOHN TRIPP, Me. A volume against Universalism.

HOSEA HOLCOMBE. "A Refutation of the Rev. Joshua Lawrence's Patriotic Discourse; or, Anti-Mission Principles Exposed." 1836.

DAVID PEASE. "The Good Man in Bad Company; or, Masonry a Dangerous Combination." 8vo. 1830.

JOHN DOWLING, N. Y. "An Exposition of the Prophecies supposed by William Miller to predict the Second Coming of Christ." 1840. "A Defence of the Protestant Scriptures from the Attacks of Popish Apologists." 1843. "History of Romanism, from the Earliest Corruptions of Christianity to the Present Time." 1845. 8vo. pp. 734. 25,000 copies sold in less than ten years.

RICHARD FULLER, Md. "Correspondence with Bishop England concerning the Roman Chancery." 12mo. "Correspondence with Dr. Wayland on Slavery." "Letters."

JOHN RUSSELL. "The Serpent Unveiled." A powerful work against Universalism.

WILSON C. RIDER, Me. A volume of lectures on Universalism.

REUNE R. COON. A volume against Universalism.

J. B. JETER, Va. "Campbellism Examined." 12mo.

HIRAM PARKER. "The Harmony of Ages."

4. *Historical*. To this class the following authors have contributed:—

DAVID BENEDICT, R. I. "History of all Religions." 1824.

ANN H. JUDSON, Burmah. "Narrative of Missions to the Burmese Empire." 1823.

BARON STOW, Mass. "A History of the English Baptist Missions in India." pp. 252. 1835. For American Sunday-School Union.

JOHN O. CHOULES, R. I. "History of Missions." 2 vols. 4to. Third edition. 1840. Edited Neal's "History of the Puritans," with copious notes; Forster's "Lives of the Statesmen of the Commonwealth;" "Hinton's United States," 2 vols.

JOSEPH BANVARD, Mass. "Plymouth and the Pilgrims." "Novelties of the New World." "Romance of American History." "Tragic Scenes in the History of Maryland." "Wisdom, Wit, and Whims." "Story Truths." "Habits of Birds." "Wonders of the Deep," &c. &c.

MRS. H. C. CONANT, N. Y. "Popular History of the English Bible." 1856. pp. 460. "The New England Theocracy." Translated from the German of Uhden.

SEWALL S. CUTTING, N. Y. Underhill's "Struggles and Triumphs of Religious Liberty." 12mo. Edited.

WILLIAM DEAN, Bangkok, Siam. "The China Mission : embracing a History of the various Missions of all Denominations among the Chinese."

JOHN DOWLING, N. Y. "The Judson Offering."

5. *Biographical.* The lives of useful and eminent Christians, intended to illustrate the excellence of religion.

JAMES D. KNOWLES, Mass. "Memoir of Mrs. Judson." pp. 234. 1829.
"Memoir of Roger Williams, the Founder of Rhode Island." 1834. pp. 437.

D. W. PHILLIPS, Mass. "Memoir of Christmas Evans."

ROMEO ELTON, R. I. "Memoir of President Maxcy." With a collection of his literary remains. "Biographical Sketch of Roger Williams." Published in London. Edited "Callender's Century Sermon, with Copious Notes and Biographical Sketches."

B. SEARS, Mass. "Life of Martin Luther." 1850. pp. 486.

FRANCIS WAYLAND, R. I. "Memoir of the Life and Labors of the Rev. Adoniram Judson, D. D." 1853. 2 vols. pp. 1060. "Life of Dr. Chalmers." 1864.

MRS. EMILY C. JUDSON, Burmah. "Memoir of Sarah B. Judson." "The Kathayan Slave."

IRA H. CHASE, Mass. "Life of John Bunyan."

G. F. DAVIS, Conn. "Memoir of Abigail L. Davis."

GURDON ROBINS. "Life of James H. Linsley." 1845.

J. CLEMENT, Ill. "Memoir of A. Judson." 1851. pp. 336.

J. B. JETER, Va. "Memoir of Abner W. Clopton." "Memoir of Mrs. Henrietta Shuck, the first Female Missionary in China." "Memoir of Andrew Broadus."

A. C. KENDRICK, N. Y. "Life of Mrs. Emily C. Judson."

A. HOVEY, Mass. "Life and Times of Isaac Backus." 1859. pp. 364.

DANIEL C. EDDY, Mass. "The Burman Apostle."

LUCIUS E. SMITH, Mass. "Heroes and Martyrs of the Modern Missionary Enterprise."

"Life of Spencer H. Cone, by his Sons."

"Life of Bela B. Jacobs, by his Daughter."

ROBERT FLEMING, N. C. "Life of Humphrey Posey."

S. F. SMITH, Mass. "Life of Joseph Grafton." 1849.

HOWARD MALCOM, Mass. "Life of Lydia H. Malcom."

REUBEN A. GUILD, R. I. "Life, Times, and Correspondence of James Manning, and the Early History of Brown University." pp. 500. 1864.

JOHN GADSBY. "Memoirs of the Principal Hymn Writers and Composers of the Seventeenth and Eighteenth Centuries."

JOSEPH BELCHER, Pa. "Hymns and Hymn Writers."

H. B. HACKETT, Mass. "Christian Memorials of the War." 1864.

ROBERT B. SEMPLE, Va. "Memoir of Elder Straughan."

DANIEL CHESSMAN. "Memoir of Thomas Baldwin."

CHARLES G. SOMMERS. "Memoir of John Stanford, D. D., including Memoirs of Thomas Baldwin, D. D., of Richard Furman, D. D., and of John Williams, D. D." 1836.

ALONZO KING. "Memoir of George Dana Boardman." 1839.

SAMUEL W. LYND, O. "Memoir of William Staughton." 1834.

JAMES B. TAYLOR, Va. "Memoir of Luther Rice." 1841. "Lives of Virginia Baptist Ministers." 2 vols. pp. 1000.

C. D. MALLORY, Ga. "Memoir of Jesse Mercer." 1844. "Memoir of Edward Botsford." pp. 240. 1832.

A. D. GILLETTE, D. C. "Memoir of Rev. Daniel H. Gillette." 1844.

RUFUS BABCOCK, N. Y. "Memoir of Andrew Fuller." pp. 300. 1830.

"Memoir of J. M. Peck." 1864. Twelve biographical papers in "Sprague's Annals," making fifty pages.

J. M. PECK, Ill. "Life of 'Father Clark.'" "

JEREMIAH ASHER. (Col'd.) "An Autobiography." 8vo.

BARON STOW, Mass. "Life of Harriet Dowe."

ORRIN B. JUDD, N. Y. "Memoir of Willard Judd." 1848.

ANNE T. DRINKWATER. "Memoir of Mrs. Deborah H. Porter." 1848.

H. HARVEY, N. Y. "Memoir of Alfred Bennett." 1852.

MRS. R. B. MEDBURY. "Memoir of William G. Crocker."

RICHARD M. NOTT, N. Y. "Memoir of Abner Kingman Nott." 1860.

S. F. SMITH, Mass. Two biographical papers in "Sprague's Annals."

6. *Volumes of Sermons.* This list is probably very incomplete. Of the ministers who have published volumes of sermons, are : —

WILLIAM PARKINSON, two volumes. GEORGE LEONARD, one volume, posthumous. WILLIAM T. BRANTLY, a very forcible and polished writer, two volumes. FRANCIS WAYLAND, three volumes. RUFUS W. GRISWOLD, one volume. C. W. HODGES, one volume. RICHARD FULLER, one volume.

7. *Travels*: for religious or missionary purposes.

HOWARD MALCOM, Mass. "Travels in Southeastern Asia." 2 vols. 1839.

T. J. BOWEN. "Adventures and Missionary Labors in Several Countries of Central Africa, from 1849 to 1856."

GEORGE W. SAMSON, D. C. "Goshen and the Holy Land." "The East."

S. D. PHELPS, Conn. "Holy Land, with Glimpses of Europe and Egypt. A Year's Tour." 1863. pp. 407. Four editions issued.

D. A. RANDALL. "The Handwriting of God in Egypt, Sinai, and the Holy Land: the Record of a Journey from the Great Valley of the West to the Sacred Places of the East." 1862. pp. 764. 8vo.

DANIEL C. EDDY, Mass. "Europa; or, Travels in England, France, Switzerland, and Italy, in 1851." Also, "The Percy Family," in five volumes, viz., "Ireland," "Scotland and England," "Paris and Amsterdam," "The Baltic and Vesuvius," "The Alps and the Rhine." Also, "Walter's Tour in the East," six volumes, viz., "Walter in Egypt," "Walter in Jerusalem," "Walter in Samaria," "Walter in Damascus," "Walter in Constantinople," "Walter in Athens."

8. *General Religious Books Edited.*

HOWARD MALCOM has edited Kempis's "Imitation of Christ;" Law's "Serious Call;" Keach's "Travels of True Godliness;" Henry's "Communicant's Companion;" Butler's "Analogy," with introduction and notes.

J. N. BROWN has edited eleven volumes of Bunyan's Works, and many others. He has also been editor of seven or eight periodicals.

J. O. CHOULES edited James's "Church Member's Guide;" "The Bible and Closet;" and other works.

II. *Denominational Literature.*

To this division belong those books whose apparent object is not only to explain, advocate, and defend Christianity in general, but which give special attention to the principles and practices of the Baptists. The following classes of books will be found under this head, viz.: —

1. *Didactic*; or books designed to teach, explain, and commend their principles. The authors of this class are: —

JESSE MERCER, Ga. "Prerequisites to Ordination." 1820. "Scripture Meaning of Ordination." 1830. "Resemblances and Differences between Church Authority and that of Association." 1833. "An Essay on the Lord's Supper." 1833.

ANDREW BROADDUS, Va. "A Treatise on Church Discipline."

WILLIAM CROWELL, Ill. "The Church Member's Manual of Ecclesiastical Principles, Doctrine, and Discipline." 1847. pp. 272. "The Church Member's Hand-Book: a Guide to the Doctrines and Practices of Baptist Churches." 1849. pp. 144.

WARHAM WALKER, N. Y. "Church Discipline."

ELEAZAR SAVAGE. "Church Discipline, Formative and Corrective."

J. L. REYNOLDS. "Treatise on Church Order."

JOSEPH BELCHER, Pa. "Baptisms of the New Testament."

THOMAS F. CURTIS, Pa. "Communion." "The Progress of Baptist Principles in the last Hundred Years."

R. B. C. HOWELL. "The Deaconship." "Terms of Communion at the Lord's Table."

WILSON JEWELL, Pa. "Baptism; or, The Little Inquirer." 1838.

SAMUEL W. LYND. "Baptism a Divine Institution."

P. H. MELL. "Baptism: its Mode and Subjects." 1854.

RICHARD FULLER, Md. "Baptism and Communion: an Argument." 1849.

T. L. DAVIDSON. "Baptism and Conversion."

N. M. CRAWFORD. "The Baptism of Jesus: its Fulfilment of Righteousness." 1855.

FRANCIS WAYLAND, R. I. "Notes on the Principles and Practices of Baptist Churches." 1857. pp. 336.

J. L. DAGG, Ga. "Church Order." 1858. pp. 312. 8vo.

EDMUND TURNEY. "Baptism, in the Import and Explicitness of the Command."

WILLIAM C. DUNCAN. "Symbolic Rite of Baptism."

DUDLEY C. HAYNES, N. Y. "The Baptist Denomination."

EDWARD T. HISCOX, N. Y. "The Baptist Church Directory." 1859.

MINOR G. CLARKE, Pa. "Christian Baptism and the Christian Communion." pp. 140.

ALBERT N. ARNOLD. "Prerequisites to Communion; or, The Scriptural Terms of Admission to the Lord's Supper."

2. *Historical.* Among the authors of books of this class, written in the special interest of the Baptist body, the venerable DAVID BENEDICT began his labors before the commencement of the half-century, and still continues among us. His works are:—

"A History of the Baptists." In two volumes. 1813. An Abridgment of the same in 1820, in one volume. "General History of the Baptist Denomination in America, and in all Parts of the World." 8vo. pp. 990. 1848.

"Fifty Years among the Baptists." Historical and didactic. 1858. pp. 460.

ROBERT B. SEMPLE. "History of the Virginia Baptists." 1810.

WILLIAM FREITOE. "History of the Kettockton Baptist Association."

Warren Association. "Compendium of Minutes, 1765-1828." 1798-1830.

RICHARD FURMAN. "History of the Charleston Association."

JESSE MERCER. "History of the Georgia Baptist Association." pp 418. 1836.

HORATIO G. JONES. "History of the Philadelphia Baptist Association." 1823.

"Baptist Annual Register," 1832. "Baptist Triennial Register," 1834. "The American Baptist Almanac," by the Baptist Publication Society, annually. "A History of the Philadelphia Baptist Association." 1843.

S. WRIGHT. "History of the Shaftsbury Association."

EBENEZER E. CUMMINGS, N. Y. "Annals of the New Hampshire Baptists." 1835.

ISAAC MCCOY. "History of the Indian Baptist Missions." 1840.

HOSEA HOLCOMBE. "History of the Alabama Baptists." 1840.

HENRY JACKSON, "Account of the Churches in Rhode Island."

W. C. DUNCAN. "History of the Early Baptists." pp. 350. 1857.

WILLIAM GAMMELL. "History of American Baptist Missions." pp. 350. 1849.

WILLIAM HAGUE. "The Baptist Church transplanted from the Old to the New World." 1846.

JOHN PECK. "History of the New York Baptist Missionary Convention." 1837.

J. NEWTON BROWN. "History of the Baptist Publication Society." pp. 300. 1856. "Descriptive Catalogue of the American Baptist Publication Society." pp. 350. 1861. "Introduction to the History of Baptist Martyrs." "Life and Times of Simon Menno." pp. 300. 1853.

FREDERICK DENNISON. "Historical Notes of the Baptists and their Principles." 1857.

SEWALL S. CUTTING. "Historical Vindications; or, The Province and Uses of Baptist History."

A. D. GILLETTE, D. C. "History of the Eleventh Baptist Church, Philadelphia." 1842.

JOSHUA MILLETT, Me. "History of the Baptists in Maine." 1845.

A. R. BELDEN, N. Y. "History of the Cayuga Baptist Association." pp. 211. 1851.

G. W. PUREFOY, N. Y. "History of the Sandy Creek Association." 1859.

JACOB DRAKE. "History of the Columbus Baptist Association." 1859.

JESSE H. CAMPBELL. "Baptists of Georgia." pp. 288. 1847.

ISAAC DAVIS, Mass. "Historical Discourse on the Fiftieth Anniversary of the First Baptist Church in Worcester, Mass., Dec. 9, 1862."

"History of the New London Baptist Association." pp. 125. Author's name unknown to me.

3. *Polemic*. Works designed to refute doctrines held by religious bodies not regarded as holding the most deadly or dangerous errors, and to establish some portions of doctrine held by Baptists. The authors of this class are:—

SAMUEL WILCOX. "Scripture Manual: a Plain Representation of the Order of Baptism." 12mo. 1818.

DANIEL HASCALL, N. Y. "Definitions of 'Bapto' and 'Baptizo.'" 1818.

THOMAS BALDWIN, Mass. "Essay on John's Baptism." "Church Communion Examined."

G. FOOTE. "Brief Examination of the Mode and Subjects of Baptism." 1830.

ISAAC T. HINTON, La. "History of Infant Baptism." 1840.

WILLIAM HAGUE. "Eight Views of Baptism." 1836.

J. RICHARDS. "Convert's Guide to Baptism."

J. J. WOOLSEY. "Baptism." 1840.

C. H. HOSKEN. "Infant Baptism." 1843.

R. B. C. HOWELL. "Evils of Infant Baptism."

EDMUND TURNEY. "Scriptural Law of Baptism." 1850.

GEORGE W. ANDERSON. "Vindication of Baptists."

SAMUEL HENDERSON. "A Discourse of Methodist Episcopacy." "A Debate."

J. T. SMITH. "Infant Baptism." 1850.

T. G. JONES. "A Vindication of the Baptists." 1860.

A. C. DAYTON. "Baptist Facts against Methodist Fictions." 1859.

4. *Apologetic* works; being replies to assailants, supposed to misunderstand and misrepresent Baptist doctrines and practices. The distinction between this and the preceding class is very clear, though it may not be easy to determine,

in all cases, to which class a particular book belongs; for writers who commence on the defensive, sometimes change to assailants before they end. Thus, Dr. Baldwin published replies to the attacks of Peter Edwards, and letters in which the distinguishing sentiments of the Baptists are explained and vindicated, in answer to a later publication by the Rev. Samuel Worcester. So Elisha Andrews published a vindication of the distinguishing sentiments of the Baptists against the writings of Messrs. Coombs, Miller, and Edwards, and a reply to James Bickersteth; Clark Kendrick, "Plain Dealing with Pedobaptists," being a reply to attacks on the Baptist principle of communion.

The writers of this class are very numerous, especially in reply to attacks on the established order of the Baptist churches in America, in regard to communion at the Lord's table. This has been chosen as the main point of assault by Pede-Baptist writers, of all their various sects. Little more can be done here than to give a list of the names of writers, without distinguishing between books and pamphlets.

Among those who have written in defence of the Baptist principle respecting the Lord's Supper are: THOMAS BALDWIN, JESSE MERCER, DANIEL SHARP, SPENCER H. CONE, ANDREW BROADBUSH, DANIEL MERRILL, GUSTAVUS F. DAVIS, HENRY J. RIPLEY, BARNAS SEARS, J. B. TAYLOR, THOMAS F. CURTIS, JACOB KNAPP, ALBERT N. ARNOLD, WILLIAM CROWELL, H. HARVEY, JOHN L. WALLER, ALVAH HOVEY, C. H. PENDLETON, M. V. KITZMILLER, WILLARD JUDD, JAMES PYPER, J. M. C. BREAKER, M. G. CLARKE, and J. WHEATON SMITH.

Among apologetic writers in reply to attacks on baptism may be mentioned DANIEL MERRILL, in reply to various writers; HOSEA HOLCOMBE, "Reply to F. Emery," 1832; IRAH CHASE, on articles in "Robinson's Lexicon;" H. J. RIPLEY'S "Reply to Stuart on Baptism," 1833; ADONIRAM JUDSON, two sermons; WILLARD JUDD, "Review of Stuart," 1836; A. BRONSON, "Reply to Fowler," 1835; J. T. SMITH, "Reply to Peters," 1849; WILLIAM HAGUE, "Reply to Cooke and Towne;" T. G. JONES, Vindication; RICHARD FULLER; JOHN BATES, "A Defence of Baptists;" JOHN DOWLING, "A Vindication of the Baptists," 1838.

5. *Retractions* of the tenets and practices of other sects form another class of Baptist literature. A very large proportion of our ministers are converts from various Pede-Bap-

tist sects, either before or after entering the ministry. Of those who have published their reasons for so doing, are :—

DANIEL MERRILL, STEPHEN CHAPIN, ADONIRAM JUDSON, SIMON J. JARVISE, JOHN F. BLISS, HUBBELL LOOMIS, ASA PRESCOTT, and others, renouncing Congregationalism; MILO P. JEWETT and others, renouncing Presbyterianism; THOMAS ARMITAGE, STEPHEN REMINGTON, and others, renouncing Methodism; H. G. O. COTE and others, renouncing Romanism.

6. *Sunday-School Books.* A large number of Sunday-school books have been prepared by Baptist authors; but, as they are mostly published anonymously, I have been unable to obtain a full list of them.

Among the names that occur to my memory are those of GEORGE B. IDE, BARON STOW, WILLIAM HAGUE, A. A. GOULD, JOSEPH BANVARD, D. C. EDDY, W. CROWELL, GEO. B. TAYLOR, MISS M. A. COLLIER, MRS. DENISON, MRS. M. A. CLARKE, H. C. FISH, G. J. CARLETON, S. B. PAGE, MRS. A. M. C. EDMOND, &c.

7. *Hymn-Books.*

In hymnology, the principal American Baptist writers of lyric poetry are S. F. SMITH, SIDNEY DYER, S. D. PHELPS, STEPHEN P. HILL, HENRY S. WASHBURN, JAMES D. KNOWLES, J. R. SCOTT, MISS M. A. COLLIER, MISS L. S. HILL, J. N. BROWN, R. TURNBULL, &c. &c.

Among the compilers of Hymn-books are ANDREW BROADBUSH, of "The Dover Selection of Hymns," and "The Virginia Selection of Hymns;" HOSEA HOLCOMBE, a collection of hymns, 1815; JESSE MERCER, "The Chorister," 1817; JAMES M. WINCHELL, "Arrangement of Watts's Psalms and Hymns, with a Supplement;" WILLIAM COLLIER, "A Selection of Hymns;" G. F. DAVIS, a collection of hymns; a collection by G. F. DAVIS and J. H. LINSLEY; a collection of hymns by B. M. HILL; "The Baptist Harp;" J. BANVARD, "Christian Melodist;" J. ALDRICH, "Sacred Lyre;" N. M. PERKINS, "Vestry Hymns;" PHINEAS STOW, "Ocean Melodies;" B. STOW and S. F. SMITH, "The Social Psalmist;" WILLIAM DASSAY, a collection of hymns; S. F. SMITH and BARON STOW, "The Psalmist," with a "Supplement" by J. B. JETER and RICHARD FULLER; B. MANLY and B. MANLY, JR., "The Southern Psalmist;" S. S. CUTTING, "Hymns for the Vestry and Fireside;" JOHN DOWLING, a collection; W. C. BUCK, do.; "Manual of Psalmody," reëdited by RUFUS BABCOCK; "Plymouth Collection," reëdited by J. S. HOLME; the "Sabbath Hymn-Book," reëdited by F. WAYLAND; SIDNEY DYER, "Devotional Hymn-Book."

8. *Catechisms.* American Baptists have not been very fruitful in the production of Catechisms; and those which they have prepared have had but a very limited influence.

One was prepared by ROBERT B. SEMPLÉ; one by THOMAS BALDWIN; one by HENRY C. FISH.

9. *Confessions of Faith.* In this branch of literature American Baptists have done very little indeed. Each church, being independent, adopts articles of its own framing, or those of any other church, or none at all, at pleasure. Some of the oldest and most stable churches in America, as the First Church in Providence, have no articles. Of the Confessions of Faith most in use are the "Philadelphia Confession of Faith," so called, printed by Benjamin Franklin in 1743, with many subsequent editions, and "The New Hampshire Confession of Faith," which is more extensively used than any other. But, evidently, no reliance is placed on any creed, except the New Testament, to preserve sameness in doctrine and church order.

III. *General Literature.*

Works of science, general history, and biography, the arts, poetry, fiction, and elegant letters, also text-books, and school-books, are arranged under this head. Their aim is, rather to discipline the intellect, cultivate the understanding, stimulate the conscience, improve the taste, purify social life, promote loyalty, patriotism, and philanthropy, than to advocate any particular religious doctrine or duty. Books of this nature may be classed thus:—

1. *Classical and Critical*; including translations. Authors who have contributed to this class are:—

WILLIAM STAUGHTON. An edition of Virgil, with Notes. He also prepared a Greek Lexicon, which was printed only in part. Dr. Staughton was, perhaps, the most popular pulpit orator of his day, in this country, and though an elegant scholar, yet his many public engagements prevented him from doing much in classical and critical labors.

BARNAS SEARS. "A Grammar of the German Language, being a translation from Noehden, with Additions from other German Authors." "Select Treatises of Martin Luther, in the Original German, with Philological Notes, and an Essay on the German and English Etymology." "The Ciceronian; or, The Prussian Method of Teaching the Latin Language."

HORATIO B. HACKETT. "Plutarch on the Delay of the Deity in the Punishment of the Wicked." Greek text, with a body of notes. 1844. pp. 171. The same revised, 1864. Dr. Hackett's labors have been chiefly in the critical department of Biblical and General Religious Literature.

JAMES T. CHAMPLIN. "The Greek Oration of Demosthenes on the Crown, with Notes, and a Chronological Table." "Kühner's Latin Grammar, with Exercises, translated and remodelled." "A Short, Comprehensive Greek Grammar, with Materials for Oral Exercises, for Schools and Colleges."

J. S. C. F. FREY. "Biblica Hebraica." "A Hebrew Grammar in the English Language," which had reached ten editions in 1839. "A Hebrew and English Lexicon." "Hebrew Reader." "Hebrew Student's Pocket Companion."

ASAH C. KENDRICK. "Introduction to the Study of the Greek Language." "Greek Ollendorf: a Progressive Greek Grammar." Dr. Kendrick has also contributed many critical articles, in aid of classical learning, to various Reviews.

JOHN L. LINCOLN. A critical edition of Livy. A critical edition of Horace.

ALBERT HARKNESS. Edited "Arnold's First Book in Latin." "A Second Book in Latin." "A Latin Grammar."

JAMES R. BOISE. "Exercises in Greek Prose Composition."

PROF. J. F. RICHARDSON. "A Treatise on Roman Orthoepey."

WILLIAM J. KNAPP. "French Grammar and Chrestomathy."

S. F. SMITH translated from the German "Conversations-Lexicon" articles amounting to about one entire volume of the "Encyclopædia Americana."

2. *Works on Science.* Some of these are in the form of separate treatises, or text-books, others in periodicals, or cyclopædias, or compilations. Among the earliest laborers in the department of science was

DANIEL H. BARNES, who died in 1828, deeply lamented. Of him an eminent naturalist, quoted and indorsed by the Hon. Gulian C. Verplanck, says:—

"The reputation of Mr. Barnes as a naturalist will be immovably established upon his Memoir on the shells of his country. The introductory observations, applicable to the whole study of conchology, are marked by that precision, clearness, and lucid order for which he was remarkable. He described above twenty new species; and, a short time before his death, he received a flattering proof of the estimation in which his labors were held by the learned in Europe. The great and splendid work of Humboldt on Mexico contains beautiful plates and descriptions of the science just referred to. The first zoölogical critic of Europe, (the Baron de Farnassac,) in commenting upon this work, points out many errors into which the author has fallen,—'errors,' he observes, 'which had arisen from his not having consulted the works of American naturalists, and especially the labors of Mr. Barnes.'

"As a naturalist, Mr. Barnes had very peculiar qualifications. Familiar with the learned and several modern languages, he was enabled to pursue his investigations beyond the narrow limits of his own. His inquiries were conducted with a caution, a patience, and a modest diffidence, which cannot be too much imitated." "Indeed," adds Mr. Verplanck, "he sustained himself

in every department of duty, in a manner worthy of a gentleman, a scholar, a Christian, and a minister of the Gospel."

Mr. Barnes contributed several valuable papers, illustrated by explanatory plates on conchology, to "*Silliman's Journal*," viz., "Geological Section of the Canaan Mountain," v. 8-21; "Memoir on the Genera *Unio* and *Alasmodonta*, with numerous figures," vi. 107-127, 258-280; "Five Species of *Cliton*, with figures," vii. 69-72; "Memoir on Batrachian Animals and Doubtful Reptiles," xi. 269-297, xiii. 66-70; "On Magnetic Polarity," xiii. 70-73; "Reclamation of *Unios*," xiii. 358-364. Mr. Barnes was an eminent teacher, and much beloved as a minister. He also rendered very important aid to Dr. Webster, in preparing his "*Dictionary of the English Language*."

JAMES H. LINSLEY, a kindred spirit, of an active, inquiring, cautious, exact mind, a zealous Baptist, an earnest preacher, devoted much of his energies to natural science, being laid aside by disease from preaching the Gospel. He prepared a series of papers on the Zoölogy of Connecticut, for the Yale Natural History Society, published in the "*American Journal of Science and Art*." Then followed Catalogues of the Birds, the Reptiles, the Fishes, and the Shells of Connecticut, published in "*Silliman's Journal*" during the years 1842, 1843, 1844, and 1845.

The Rev. Dr. Phelps says of him: "He ascertained more species of birds in Connecticut than Wilson found in the United States; more of mammalia than had been found elsewhere in New England; and of shells, more than double the number supposed to be resident there."

AUGUSTUS A. GOULD, M. D., Physician to the Massachusetts General Hospital, an accomplished naturalist, has contributed the following works: "Genera of Shells, translated from Lamarck;" "A System of Natural History," from Gall's Works; "The Invertebrata of Massachusetts;" "Principles of Zoölogy," in connection with Agassiz; "Mollusca and Shells of the United States Exploring Expedition under Captain Wilkes;" "Land Mollusca of the United States," 3 volumes; "Mollusca of the North Pacific Expedition." Dr. Gould is a member of most of the American, and has been made an honorary member of many foreign societies, for the study of natural history.

NATHANIEL B. SHURTLEFF, M. D., has prepared "A Decimal System for the Arrangement of Libraries;" and "A Perpetual Calendar for the Old and New Styles."

FRANCIS WAYLAND. "Elements of Moral Science." "Elements of Political Economy." "Intellectual Philosophy."

ALEXIS CASWELL. "Lectures on Astronomy before the Smithsonian Institute." "Address before the American Association for the Advancement of Science."

JOHN L. DAGG. "Elements of Moral Science."

JUSTIN R. LOOMIS. "Elements of Geology." "Elements of Anatomy, Physiology, and Hygiene of the Human System."

D. J. MACGOWAN. A work on Chinese Horology, in "Report of the United States Commissioner of Patents." "Law of Storms," in Chinese. The latter had circulation also in Japan.

JAMES T. CHAMPLIN. "Text-Book in Intellectual Philosophy, for Schools

and Colleges, containing an Outline of the Science, with an Abstract of its History." "Bishop Butler's Analogy and Discourses." Edited, with an Analysis. "First Principles of Ethics, as a Basis for Instruction in Ethical Science, for Schools and Colleges."

GEORGE I. CHACE. "Divine Providence, as related to Physical Laws." Prof Chace is also the author of several articles on scientific and philosophical topics in the leading Reviews.

GROVER S. COMSTOCK. "Notes on America," in the "Journal of the Oriental Society."

LARKIN B. COLES. "A Treatise on Physiology."

3. *General History.* Some contributions have been made to this class of General Literature.

A. A. ROSS. "The Civil and Religious History of Rhode Island."

JOHN M. PECK. "Western Annals" "Guide to Emigrants."

NATHANIEL B. SHURTLEFF. "Records of the Massachusetts Bay." Edited. "Passengers in the Mayflower." "Remarks on the Census." "Records of the Colony of New Plymouth." "Memorial of the Inauguration of the Statue of Franklin."

SAMUEL G. ARNOLD. "History of Rhode Island," in 2 volumes.

GEORGE P. PUTNAM. "American Facts."

AUSTIN J. COOLIDGE. "History and Description of New England."

REUBEN A. GUILD. "Historical Sketch of Brown University."

B. W. WHIDDEN. "The Religion of China."

4. *Polite Literature*; including literary works edited. The most prolific laborer in the department of elegant letters was the late

REV. RUFUS W. GRISWOLD, D. D. He divided his time between the labors of the ministry and the literary management of several magazines, among which were "The New Yorker," "Brother Jonathan," "The New World," &c. &c. For two years he was the editor of "Graham's Magazine," and for about the same period of the "International Magazine," the plan of which was projected by himself. Dr. Griswold's literary labors were very extensive, and he was a voluminous author. Some of his works belong to other classes of literature. "He achieved an amount of labor," says his literary critic, "highly creditable to his literary industry. In addition to the works which we are about to mention, he gave to the world, from time to time, without his name, partly or entirely written by himself, six or eight works on history and biography, a novel, seven discourses on historical and philosophical subjects, and contributions to magazines and newspapers sufficient to fill a dozen octavo volumes." His works belonging to this class are: "The Biographical Annual for 1842." 12mo. "The Curiosities of American Literature," as an Appendix to Disraeli's "Curiosities of Literature." "The Poets and Poetry of America." 8vo. 1842. This work received the highest commendations from the ablest critics. E. P. Whipple, the "London Examiner,"

Bishop Potter, Baron Frederick Von Raumer, of Prussia, unite in its praise. Thomas Campbell, author of "The Pleasures of Hope," says of it, "Mr. Griswold's work is honorable to the character and genius of the American people." "The Knickerbocker" and "North American Review" noticed the sixteenth edition in 1855, with the highest commendations. "The Prose Writers of America." 1846. 8vo. Fourth edition, 1852. Such scholars as William H. Prescott, William C. Bryant, H. B. Wallace, "The Knickerbocker," H. T. Tuckerman, commend this work in the highest terms. "The Female Poets of America." 1848. 8vo. Reached its fifth edition in 1856. "The Prose Works of John Milton, with an Initial Memoir." 1855. 2 vols. 8vo. "Washington and the Generals of the American Revolution." 1847. 2 vols. "Napoleon and the Marshals of the Empire." 1847. 2 vols. "Scenes in the Life of the Saviour, by the Poets and Painters." Edited. "The Sacred Poets of England and America." 1849. Edited. "The Poets and Poetry of England in the Nineteenth Century." 1845. 8vo. Fourth edition, 1854. "The Works of Edgar A. Poe: Poems, Tales, and Miscellanies; with a Memoir, by R. W. Griswold." "The Republican Court; or, American Society in the Days of Washington." This last was "sumptuously printed and richly illustrated," and called forth the highest admiration.

THOMAS CURTIS was an accomplished literary laborer. In England, Dr. Curtis was the original editor of the "Encyclopædia Metropolitana," and the editor of the "London Encyclopædia," throughout. After his settlement in the South, he published occasional sermons, a course of "Lectures on the Poetry of the Bible," "Lectures on Bible Episcopacy," an address on education, and a volume of poems. He left several volumes yet unpublished, and among his last writings are "Notes of a Plan for the Emancipation of the Slaves," which he offered to advocate in the South, if others would in the North. As early as 1858, he wrote: "Without this, a civil war will ensue, — a civil war for slavery."

WILLIAM R. WILLIAMS is a fruitful writer of essays, reviews, addresses, and sermons, properly belonging to this class. His volume of "Miscellanies" is one of the richest contributions to elegant literature. His sermons are often rare gems of literary beauty.

JOHN O. CHOULES edited "Christian Offering," and other works, and was the writer of many literary articles.

BARNAS SEARS edited Roget's "Thesaurus of English Words," with additions, which may as well be classed here. Also, in connection with Profs. Edwards and Felton, translated "Ancient Literature and Art: Essays and Letters from Eminent Philologists."

W. S. CHASE edited "Modern French Literature, with Notes."

JEREMIAH CHAPLIN. "The Evening of Life." "The Memorial Hour."

G. W. HERVEY. "Christian Courtesy." "Rhetoric of Conversation." Published by the Harpers, republished in London.

KAZLITT ARVINE'S "Cyclopædia of Anecdotes of Literature and the Fine Arts" is also an aid to elegant literature.

J. D. CHAPLIN edited "The Riches of Bunyan," a selection of rare gems.

J. CLEMENT'S "Noble Deeds of American Women" may also be classed here.

E. L. MAGOON. "The Eloquence of the Colonial and Revolutionary Times." 1847.

R. W. CUSHMAN. "Pure Christianity the World's Only Hope." 1845.

5. *Poetry and Music.* Enough has been done in this department to show that the Muses are not strangers to us. As a lyric poet, the name of

S. F. SMITH is well known as the writer of some of the most popular lyrics and odes in the language. The national ode,

"My country, 't is of thee,"

is one of the most popular patriotic songs in the English tongue. The funeral hymn,

"Sister, thou wast mild and lovely,"

has often soothed the hearts of pious mourners on the death of some young Christian female; and his

"Yes, my native land, I love thee,"

has called forth many tears of tender, solemn joy at the departure of missionaries to a foreign land; and his soul-awakening hymn,

"The morning light is breaking,"

is not excelled, in lyric force and the power to awaken holy emotion in behalf of the world's conversion, by any hymn in the language. Dr. Smith, in connection with Dr. Stow, compiled "The Psalmist," which has had a larger sale, perhaps, than any other collection of hymns. He has also published a volume entitled "Lyric Gems,"—the title given by the bookseller. He likewise translated from the German the larger part of the hymns and songs in the "Juvenile Lyre,"—a song-book for children. Original hymns from his pen are adopted in the hymn-books of most of the Christian denominations.

SIDNEY DYER is a prolific writer of songs and ballads. Among his productions are "Voices of Nature," "Thoughts in Rhyme," "Songs and Ballads," "Ruth: a Cantata, in two parts," "Olio of Love and Song," "The Drunkard's Child," "The Two Apprentices," "The Winter Evening," &c. Mr. Dyer has published more songs, in the form of "sheet music," than perhaps any other man in the country.

Of those who have published volumes of poetry, are

J. NEWTON BROWN. "Emily, and other Poems." pp. 296. "The Apocalypse: a Commencement Poem." 1856.

S. DRYDEN PHELPS. "Eloquence of Nature, and other Poems." 1842. pp. 168. 12mo. "Sunlight and Hearthlight; or, Fidelity, and other Poems." 1856. pp. 252. 12mo.

EMILY C. JUDSON published "The Olio, or Domestic Poems." 1852. 12mo. She was also the author of many small pieces of poetry, which were first printed in magazines, and afterwards published in the two volumes of "Alderbrook." Some of her pieces are very touching and beautiful.

WILLIAM C. RICHARDS. "Electron: a Telegraphic Epic."

RICHARD FURMAN. "Pleasures of Piety, and other Poems." 1859. pp. 220.

THOMAS CURTIS. "Anastasis, and other Poems."

A. C. KENDRICK. "Echoes: Translations from German and French Poets."

MRS. A. M. C. EDMOND. "The Broken Vow, and other Poems."

WILLIAM B. BRADBURY is a distinguished musical writer, teacher, and composer. He has prepared and published the following works: "The Young Choir," 1841; "School Singer," 1843; "Flora's Festival," 1845; "Young Melodist;" "Musical Gems;" "Sabbath-School Melodies;" "Young Shawm," 1855; "Psalmody;" "Choralist;" "Mendelssohn Collection;" "Psalmata, or Choir Melodies;" "The Shawm," 1854; "Social Singing-Book;" "Alpine Glee-Book;" "Metropolitan Glee-Book." He is editor of the "New York Musical Review," and contributes to various journals.

CHARLES THURBER published "Memorials of the Heart;" also, "Chemistry in Rhymes: a Book for Children."

6. *Fiction.* A few writers among us have employed their pens in this department, for the purpose of gaining better attention to some moral or religious truth. Among them are:—

MRS. E. C. JUDSON ("Fanny Forester"). Among her earlier productions are "Charles Linn; or, How to Observe;" "The Great Secret; or, How to be Happy;" "Allen Lucas; or, The Self-Made Man;" "Trippings in Author Land." "Alderbrook," in 2 vols. 1846, consisting of tales, sketches, and poems, published in the "New York Mirror," was so popular that 33,000 volumes had been sold in 1853.

MRS. MARY A. DENISON. "Home Pictures." "What Not?" "Carrie Hamilton." "Gracie Amber." "Old Hepsy: a Tale of the South." She has contributed extensively to many periodicals.

MRS. JANE D. CHAPLIN. "The Convent and the Mause." "Green Leaves from Oakwood." Mrs. C. has also contributed sketches and tales, in great numbers, to our periodical literature.

MRS. JEANNIE DOWLING DE WITT. "Kate Weston; or, To Will and to Do." 12mo. pp. 500. "The Story of the Adder; or, The History of the Stanley Family."

MRS. S. R. FORD. "Grace Truman; or, Love and Principle." "Mary Bunyan: a Tale of Religious Persecution."

MRS. CORNELIA H. B. RICHARDS ("Mrs. Manners"). "Aspiration: an Autobiography of Girlhood." 1854. "At Home and Abroad," &c. &c.

JOSEPH BANVARD. "Priscilla; or, Trials for Religious Liberty."

A. C. DAYTON. "Theodosia; or, The Heroine of Faith."

PHARCELLUS CHURCH. "Mapleton; or, More Work for the Maine Law." 12mo. 1854.

GEO. T. CARLETON. "The Unique." 1844.

MRS. ELIZA T. P. SMITH. "The Little Republic."

7. *School-Books.* Besides the classical and critical text-books already noticed, school-books for common schools have been prepared.

SAMUEL S. GREENE published "The Analysis of Sentences;" "First Lessons in Grammar;" "The Elements of English Grammar." The series, as now published, stands thus: "The Introduction;" "The Analysis;" "The English Grammar." Half a million or more sold.

CHARLES W. SANDERS. "Spelling-Book;" and "Reader," First and Second.

C. W. BRADBURY published "First Lessons in English Grammar, with a New and Comprehensive Arrangement."

8. *Biography.* Authors of this class are:—

WILLIAM GAMMELL. "Life of Governor Ward, of Rhode Island." "Life of Roger Williams." pp. 220. 1845. In Sparks's "American Biography," vol. 4, 2d series.

RUFUS W. GRISWOLD. "Biographical Annual." 1842. "Memoir of Edgar A. Poe." So the biographical parts of "Poets" and "Prose Writers of America," "Female Poets," "Washington and the Generals of the Revolution," and "The Republican Court," are among the most valuable portions of general biography.

JOHN M. PECK. "Life of Daniel Boone." In Sparks's "American Biography."

9. *Miscellaneous.* The classification has been made so literal that few books remain to this class, though many might be noticed, as

"The Philosophy of the Imponderables," by GEORGE BREWSTER; "Peter Schlemihl in America," and "Modern Pilgrims," by GEORGE WOOD; "Light or Morning," by DAVID BERNARD; &c. &c.

PAMPHLETS.

These are abundant and various. Many pamphlets have only a local or temporary purpose, yet they are valuable as the materials of literary history. They are on all subjects, in all varieties of style, manner, and form: sermons, orations, addresses, essays, and reviews. They are didactic, polemic, historical, biographical, critical, apologetic, retractive, and hortatory, in prose and poetry, and their name is legion. Of course, no attempt to present a complete list or classification will be made; yet, a fair view of our literature requires that

they receive some attention. Much of what was formerly published in pamphlets is now given to the public in magazines, reviews, and newspapers.

Our pamphlet literature may be grouped in a loose and general way under the heads of: I. *Sermons*; II. *Addresses*, or Inaugurals by professors and presidents of institutions of learning, Orations, Speeches, &c.; III. *Scientific Pamphlets*; IV. *Historical Pamphlets*, not sermons; V. *Apologetic*; VI. *Controversial*; and VII. *Miscellaneous Pamphlets*.

I. *Sermons*.

Great numbers of sermons have been published by our ministers in the last fifty years, some in pamphlets, some in the "National Preacher," some in the "Baptist Preacher," the "Southern Baptist Preacher," the "Western Baptist Preacher," and other similar periodicals, some in the minutes of associations and conventions, in magazines, and newspapers. The publication of many of them was called for by circumstances apart from the permanent or literary value of the sermons themselves, which having passed away, the interest in the sermons has passed away also.

Among those who have issued sermons in print, the venerable BALDWIN stands first. Nearly forty of his sermons were published. His General Election Sermon, before the Massachusetts Legislature, in 1802, was received with uncommon favor, as was indicated by the fact that it passed through three editions. More than half his printed sermons were issued before 1814.

The name of the eloquent pastor of the Charles Street Church, Boston, the REV. DR. SHARP, stands next in order. He preached the Election Sermon in 1824, and the Funeral Sermon of Gov. Eustis the same year. Twenty or more of his sermons were published in pamphlet form, besides others in various periodicals, some of which went through several editions.

REV. DR. FRANCIS WAYLAND has published twenty or more sermons in pamphlet form, besides his volumes of sermons noticed under that head. His sermons are always received with strong marks of favor by the public.

REV. DR. WILLIAM R. WILLIAMS has issued many sermons in pamphlet form, besides several volumes, originally sermons, which have taken a permanent place in the elegant literature of our country. The names of others, as STAUGHTON, BRANTLY, G. F. DAVIS, C. TRAIN, BOLLES, STOW, HAGUE,

IDE, FULLER, will be remembered as able preachers, and as the authors of printed sermons, on a variety of topics, which may be classed thus: —

1. *Associational, or Convention Sermons.*

W. COLLIER, before Baptist Missionary Society, 1816; JOHN WILLIAMS, before New York Missionary Society; T. BALDWIN, before Baptist General Convention, Philadelphia, 1817; STEPHEN CHAPIN, before Maine Baptist Education Society, 1820; before Baptist Home Mission Society, 1841; D. BENEDICT, before Warren Association, 1821; L. BOLLES, before Boston Association, 1822; R. BABCOCK, on Claims of Educational Societies, 1829; B. STOW, before American and Foreign Bible Society; "Efficiency of Primitive Missions;" G. B. IDE, "The Moral Elevation of the Church essential to Missionary Success;" BRADLEY MINER, on "Preaching to the Conscience," before Boston Association; J. N. MURDOCK, "A Ministry approved unto God," before Connecticut Baptist Education Society, 1857; J. B. TAYLOR, before American Sunday-School Union, 1856; JOHN WILLIS, before New York Missionary Society. These are but samples of such as can be remembered.

2. *Ordination and Installation Sermons.*

T. BALDWIN, of David Leonard, 1794; of W. Collier, 1799; of Elisha Andrews, 1800; of John Peak, 1802; of Elisha Williams, 1803; of J. Chaplin, 1804; of D. Merrill, 1805; of James M. Winchell; L. BOLLES, at Newport, 1818; J. CHAPLIN, of Stephen Chapin, 1819; of A. King, 1826; of George D. Boardman, 1828; W. COLLIER, of G. W. Appleton, 1819; STEPHEN GANO, of Peter Ludlow, 1823; C. TRAIN, 1823; S. CHAPIN, 1822; IRAH CHASE, of J. D. Knowles, 1826; ELISHA TUCKER, 1826; J. GILPATRICK, of W. C. Rider, 1830; SILAS HALL, 1831; A. FISHER, of J. Alden, 1833; F. WAYLAND, of W. Hague; T. F. CURTIS, of — Foster, 1853.

3. *Dedications, and Constitution of Churches.*

ELISHA ANDREWS, Belchertown, Mass., 1814; T. BALDWIN, Bellingham, 1802; Boston, 1811; Cambridge, 1817; SILAS STEARNS, Bath, Me., 1816; CHARLES TRAIN, Framingham, 1827; C. P. GROSVENOR, 1829; S. P. HILL, Haverhill, 1833; W. HAGUE, Boston, 1839; W. T. BRANTLY, dedication of Baptist Church, Augusta, Ga., 1821.

4. *Commemorative Sermons.*

T. BALDWIN, of George Washington, 1799; W. STAUGHTON, of Dr. B. Rush, 1813; of S. Jones, D. D., 1814; JESSE MERCER, of Gov. Robins, 1819; S. CHAPIN, of Luther Rice, 1822; Bi-centennial, 1822; J. BARNABY, of Gov. Eustis, 1828; WILLIAM PARKINSON, of — Holmes, 1832; J. GILPATRICK, of D. Merrill, 1833; J. O. CHOULES, Thanksgiving, 1829; of D. Webster, 1852; R. BABCOCK, of Geo. Leonard; R. E. PATTISON, of J. Chaplin, 1843; D. SHARP, of Dr. Chalmers, 1847; J. T. CHAMPLIN, of W. H. Harrison, 1841; S. F. SMITH, do., 1841; R. TURNBULL, on Chalmers and Vinet, 1847; W. HAGUE, of J. Q. Adams, 1848; of A. Judson, 1851;

of J. O. CHOULES, 1856; J. S. MAGINNIS, of N. Kendrick, 1849; J. N. GRANGER, of S. B. Mumford, 1849; T. D. ANDERSON, of President Taylor, 1850; J. N. MURDOCK, do., 1850; A. C. KENDRICK, of Abel Woods, 1851; E. H. GRAY, of A. Judson; HENRY JACKSON, of E. Nelson, 1852; G. W. SAMSON, of D. Webster, 1852.

5. *Historical Sermons.*

JAMES M. WINCHELL, two sermons, History of First Baptist Church, Boston, 1819; T. BALDWIN, 1824; JOSEPH GRAFTON, 1830; J. O. CHOULES, 1830; B. MANLY, History of Charleston, S. C., Baptist Church, 1837; W. HAGUE, Second Centennial of First Baptist Church, Providence, 1839; A. BENNETT, History of Baptist Church, Homer, N. Y., 1842; T. C. TEASDALE, Baptist Church, New Haven, 1842; T. CURTIS, on the Founding of Baptist Church, Charleston, S. C., 1842; B. STOW, Centennial, 1843; J. W. PARKHURST, History of Baptist Church, Dedham, 1846; H. C. FISH, Semi-centennial, 1851; H. JACKSON, Historical Description of Central Church, Newport, 1854; R. TURNBULL, Historical Discourse on First Baptist Church, Hartford.

6. *Funeral Sermons.*

W. T. BRANTLY, of L. D. Banks, August, 1823; Lenitives of Sorrow, Beaufort, S. C., 1828; T. BALDWIN, of Dr. Stillman, 1807; of Mrs. Collier, 1813; of J. M. Winchell, 1820; S. CHAPIN, of O. Wilson, 1824; W. BOWEN, 1828; E. W. FREEMAN, on Mrs. Graves, 1833; S. F. SMITH, of B. Miner, 1854; E. B. SMITH, on D. O. Morton, 1852; F. WAYLAND, on Mrs. Caswell, 1850; C. WILLETT, on Capt. McLean, 1851; T. ARMITAGE, on Dr. Cone, 1855; J. N. MURDOCK, on Hon. Silas Wright; on Mrs. Williams, 1857; C. G. FAIRBANKS, on Deacon Foster, 1860; J. DUNCAN, for Mrs. Kent, 1862.

7. *Occasional.*

R. FURMAN, Communion essential to Salvation, 1816; T. BALDWIN, on Lord's Day after Execution of Pirates, 1819; on the Duty of Parents, 1822; E. CUSHMAN, Election Sermon, 1820; on Christian Fortitude; CLARK KENDRICK, before Legislature of North Carolina; STEPHEN GANO, on the Divinity of Christ, 1827; G. F. DAVIS, Thanksgiving Sermon, 1828; a Temperance Sermon, 1831; J. BARNABY, Thanksgiving Sermon, 1825; F. WAYLAND, Fast Day Sermon, 1828; T. B. RIPLEY, a Sermon at Portland, Me., 1828; W. T. BRANTLY, a Sermon on the Trinity, 1824; Duty of publicly dedicating Children to the Lord, 1824; Testimony of Enemies to Religion, 1824; J. E. WESTON, Claims of the Poor, 1830; C. P. GROSVENOR, two sermons, on National Blessings and on Infidelity, 1829; ALFRED BENNETT, The Kingdom of Christ distinguished from the Kingdom of Cæsar, 1830; H. FITTZ, Obedience the Test of Discipleship, 1834; J. T. HINTON, two sermons on the Spirit's Operations, 1832; on the Alton Riots, 1837; JOHN TRIPP, on the Inspiration of the Scriptures, on the Perseverance of the Saints, on the Two Witnesses, and several other sermons; IRAH CHASE, on Anger, 1822; B. STOW, Thanksgiving, 1837; Spiritual Power, 1852; A. KALLOCH, Fast Day, 1849; D. SHARP, do., 1822, 1842, 1846; L. TRACY,

Farewell to Boylston, 1848; E. L. MAGOON, before North Carolina Legislature, 1843; R. H. NEALE, the Burning Bush; the Incarnation; W. HAGUE, True Charity; D. D. PRATT, on Voluntary Associations; J. N. MURDOCK, Signs of the Times, 1859; Peacemakers and Peacemaking, 1856; Building the Tombs of the Prophets, 1859; the Basis and Ends of Civil Government, 1859; the Causes and Issues of our Civil War, 1862; R. B. C. HOWELL, the Divine Care of the Church, 1843; H. C. FISH, Characteristics of Successful Benevolent Effort, 1848; on Sumner and Kansas, 1856; J. N. GRANGER, a sermon, 1847; M. SANFORD, the Ocean, 1851; W. DEAN, Thanksgiving, 1857; Ministerial Sources of Support, 1859; P. CHURCH, Permanence of the Pastoral Relation, A Passion for Souls, and other sermons; J. W. OLMSTEAD, the Ominous Future, 1844; R. W. CUSHMAN, Calm Review of the Religious Awakening in Boston, 1842; S. L. CALDWELL, to the Volunteers, 1861; J. H. GILMORE, a Thanksgiving Sermon, 1863; A. POLLARD, on Justification by Faith, 1863; H. G. WESTON, on National Fast, 1861; J. C. STOCKBRIDGE, two discourses, 1856; D. C. EDDY, Political Rights of Ministers, 1854; N. WOOD, Modern Spiritualism.

8. *Miscellaneous Sermons*, some of which are classed here because the subjects of them are unknown to me.

Missionary sermons in great numbers have been published by Messrs. J. PARKHURST, SHARP, WAYLAND, BRANTLY, FURMAN, WILLIAMS, FULLER, CHAPIN, STOW, BROWN, GRANGER, IDE, WELCH, DOWLING, WARREN, and many others.

Of sermons on baptism the number to be found is very few. T. PINKHAM published one in 1839, being a Retraction of Pædo-Baptism; W. T. BRANTLY, "The Covenant of Circumcision no Just Plea for Infant Baptism." Many sermons have been printed in the religious and secular newspapers.

II. *Addresses, or Inaugurals.*

WM. STAUGHTON, as President of Columbian College, 1822; S. CHAPIN, as Professor in Waterville College, 1826; as President of Columbian College, 1829; JOEL S. BACON, President of Georgetown College, 1830; JAMES D. KNOWLES, as Professor at Newton, 1832; R. BABCOCK, President of Waterville College, 1834; ALVA WOODS, President of Transylvania University; J. S. MAGINNIS, Professor at Hamilton, 1839; J. UPHAM, at New Hampton, 1846; A. HOVEY, at Newton, 1854; J. G. BINNEY, President of Columbian College, 1855; M. B. ANDERSON, President of Rochester University, 1854; P. B. SPEAR, Professor at Hamilton; STEPHEN W. TAYLOR, as President of Madison University; E. S. GALLUP, Professor at Hamilton, &c. &c.

Several Baccalaureate Addresses by Messrs. WAYLAND, WOODS, MALCOM, PATTISON, BACON, CHAPIN, SAMSON, and others, have been published.

Of Orations on public occasions, CHARLES TRAIN has published four or five; J. D. KNOWLES and B. STOW, several each; F. WAYLAND, several, on literary, scientific, and philanthropic subjects. E. CUSHMAN, Z. L. LEONARD, S. L. CALDWELL, ISAAC DAVIS, A. CASWELL, and J. A. BOLLES, have published addresses.

Scientific and *Historical* pamphlets have been issued, but they are of little or no permanent value, because whatever they may contain that is new or valuable is taken up into the more permanent book literature.

Many *Apologetic* pamphlets have been issued, such as : —

Letters of W. F. BROADBUSH and SLICER, 1836 ; J. L. DAGG, in Defence of Strict Communion, 1845 ; W. H. TURTON'S Baptist Position Defended, 1844 ; R. FURMAN, Review of A. B. Smith, 1845 ; H. J. RIPLEY and J. W. SMITH, Replies to Albert Barnes, on "Exclusiveism," 1855 ; &c. &c.

Controversial pamphlets have been issued by

BALDWIN, CHAPIN, CHASE, J. WINTER, E. FOSTER, R. F. MIDDLEDITCH, E. WORTH, W. PARKINSON, CRAWFORD, KILPATRICK, &c.

A large number of *Miscellaneous* Pamphlets have been issued.

JOSHUA BRADLEY, on Revivals and on Freemasonry ; SOLOMON DROWN, in Behalf of the Greeks, 1824 ; ISAAC DAVIS, Report of the Committee of Examination at West Point, in 1832 and 1854, addressed to the Secretary of War ; JOHN LELAND, the Jarring Interests of Heaven reconciled by the Blood of the Cross, and Some Events in his own Life ; J. A. BOLLES, a Prize Essay on a Congress of Nations ; WM. GAMMELL, Sketch of the Benefactions of Nicholas Brown ; Brief Notice of the late Commodore Charles Morris, 1855 ; S. ADLAM, The First Church, in Providence, not the Oldest Baptist Church in America, 1853 ; J. R. BLISS, Place of the Baptists in Protestant Christendom ; J. DOWLING, The Old-Fashioned Bible ; W. PARKINSON, The Romish Antichrist ; WM. CROWELL, Advantages of the Baptist Church Polity, 1845 ; Report on Separate Schools for Colored Children in Boston, for the School Committee, 1847 ; Six Letters, &c., 1855 ; Exegesis on John iii. 5, 1856 ; Thoughts on the Benevolent Organizations Proper for the Kingdom of Christ, 1858 ; H. B. HACKETT, Speech on Bible Revision ; Address at the Consecration of the Soldiers' Monument in the Newton Cemetery, 1864 ; &c. &c.

PERIODICALS.

The most remarkable growth of our half-century literature is in our periodical issues, weekly, monthly, and quarterly. When our fathers inaugurated the Foreign Mission enterprise, fifty years ago, they had one periodical in all America, "THE MASSACHUSETTS BAPTIST MISSIONARY MAGAZINE." It was issued once in three months, each number containing thirty-two pages, making a volume of nearly four hundred pages in three years, or one hundred and thirty pages a

year. This was the sum total of our periodical literature in 1814. From that small beginning, — the first number of the Magazine was issued in September, 1803, — our periodical literature has grown, during the half-century of our missionary life, to its present giant proportions. It is one of the marvels of the age. It is peculiarly an American growth, the most characteristic fruit of the tree planted by Roger Williams. It is a power before which State intolerance, priestly rule, persecution for conscience' sake, Popery in any of its thousand forms, cannot stand. Stronger than armies, or than any political society, the religious press can put down any power that dares to array itself against the rights or the liberties of the people.

The leading facts in the history of the Magazine have already been noted.

Quarterly.

"THE CHRISTIAN REVIEW" was commenced in 1836, as a literary and religious quarterly. Each issue contained one hundred and fifty pages or more, making an annual volume of upwards of six hundred and fifty pages. Its first editor was Prof. J. D. Knowles. At his sudden death, while the second number of the third volume was partly in type, B. Sears became its editor, which he continued to be till the end of volume sixth. He was succeeded by S. F. Smith, who was its editor to the end of volume thirteen. E. G. Sears edited the fourteenth volume; then S. S. Cutting, assisted by several brethren, to the end of volume seventeen; then R. Turnbull and J. N. Murdock to the end of volume twentieth. J. J. Woolsey conducted the work through its twenty-first volume. Franklin Wilson and G. B. Taylor were its editors to the end of the twenty-fourth volume, and E. G. Robinson to the end of the twenty-eighth volume, or to the close of 1863, at which time its distinct issues were suspended, and it was merged in the "Bibliotheca Sacra," of which B. Sears is one of the editors.

"The Review" has maintained a highly respectable position among the literary and theological quarterlies of the day. It has been an able exponent of Baptist principles, though catholic in its tone. It has added some eighteen thousand pages to the permanent literature of American Baptists during the twenty-eight years of its existence. The suspension of its issues will, no doubt, be temporary, for it is not to be supposed that the Baptists of America will consent to give up so important a medium of influence.

As to the writers who have created this amount of literature, I have found it impossible to obtain a complete account. "The Review" has received the aid of the literary labors of our best scholars, as well as that of others, not Baptists. S. F. Smith, who was its editor during a longer period than any other man, and who has been a constant contributor to it, has written for it

about sixty articles, making thirteen hundred and eighty pages, besides nearly all the literary notices during his editorship. B. Sears has contributed about five hundred pages. F. Wayland has been a large contributor, especially to its earlier volumes. A. C. Kendrick has contributed three hundred pages, or more; A. N. Arnold, about two hundred pages. H. B. Hackett, S. Bailey, D. C. Haynes, M. B. Anderson, A. Hovey, J. T. Champlin, R. Babcock, R. A. Coffin, T. F. Curtis, W. Gammell, H. J. Ripley, W. R. Williams, J. S. Maginnis, I. Chase, W. Hague, J. M. Peck, H. Lincoln, V. R. Hotchkiss, G. D. Boardman, J. R. Loomis, J. H. Raymond, S. L. Caldwell, H. W. Richardson, R. E. Pattison, have contributed several articles each, of from twenty-five to one hundred and fifty pages; W. Crowell seven articles, making one hundred and fifty pages. S. S. Cutting, E. G. Robinson, R. Turnbull, J. N. Murdock, F. Wilson, and G. B. Taylor were frequent contributors while acting as editors. The names of G. W. Samson, O. S. Stearns, W. Ashmore, S. Talbot, E. B. Cross, E. L. Magoon, R. C. Mills, L. Moss, H. C. Fish, G. S. Chace, G. R. Bliss, S. R. Mason, O. Howes, W. C. Child, Hon. R. Fletcher, Hon. S. G. Arnold, J. A. Bolles, Esq., J. Belcher, F. Bosworth, C. B. Davis, G. W. Eaton, J. Dowling, S. P. Hill, E. W. Dickinson, F. Mason, S. D. Phelps, C. B. Smith, D. W. Phillips, A. Caswell, N. Bishop, H. T. Washburn, Miss M. A. Collier, and others, appear on its list of writers.

Monthly.

"THE MACEDONIAN," a monthly sheet, devoted to Foreign Missions, has been published, under the direction of the Secretary of the Missionary Union, twenty-two years. It has attained an extensive circulation, and done much to diffuse missionary intelligence and stimulate the missionary spirit.

"THE LATTER DAY LUMINARY" was commenced in Philadelphia, in February, 1818, a magazine of single column page, "five numbers a year, profits sacred to the cause of missions," edited by Dr. Staughton, assisted by Burgess Alison, H. G. Jones, and Luther Rice. It was published about three years.

"THE SABBATH-SCHOOL TREASURY" was issued several years by the Massachusetts Sabbath-School Union.

"THE BAPTIST MEMORIAL," a double column, 8vo. magazine, was commenced in New York, in 1842, by R. Babcock, who edited it six years, then E. Hutchinson three years; after which it was issued for a time in Richmond, Va., then six years in Philadelphia, under the name of "THE BAPTIST FAMILY MAGAZINE." About five thousand copies were issued.

"THE BAPTIST PREACHER," a monthly pamphlet, containing one or two sermons in each number, with short articles on preaching, was commenced in Richmond, Va., in 1842, by H. Keeling, and continued fifteen or twenty years. A work of the same character and title was issued in Boston two years, edited by William Collier.

"THE WESTERN BAPTIST REVIEW" was commenced in Louisville, Ky., in 1845, by John L. Waller, its name afterwards changed to "CHRISTIAN REPOSITORY," edited by S. H. Ford, till the Rebellion drew its editor to his own place among the traitors to his country.

"THE YOUNG REAPER" is a small monthly sheet, for Sunday-school children, issued nine years by the American Baptist Publication Society.

"THE HOME EVANGELIST" is a monthly sheet issued by the Home Mission Society.

"THE HOME AND FOREIGN JOURNAL" was published several years, previous to the Rebellion, by the Southern Baptist Convention.

Several other monthlies have been issued, though monthlies have proved to be far less successful than weeklies; and some monthlies were changed to weeklies, as will be seen in the notice of that class of periodicals. Besides these, "THE BAPTIST MIRROR" was issued by Davis Dimock, semi-monthly, at Montrose, Pa., in quarto, in 1825-6-7. In 1827, "THE LITERARY AND EVANGELICAL REGISTER" was issued at Milton, Pa., a few miles from Lewisburg, by Eugenio Kincaid. "THE WESTERN BAPTIST PREACHER" was issued several years in Illinois.

"THE MOTHER'S JOURNAL" was commenced in Utica, N. Y., in 1835, edited by Mrs. Kingsford, Mrs. Conant, Mrs. Allen, and Mrs. Clarke, in succession, till it came into the hands of its present conductors, Rev. Dr. and Mrs. Hiscox, of New York city. It has been conducted with good taste, has done much good, and been liberally sustained.

Weekly.

"THE CHRISTIAN WATCHMAN," the oldest Baptist weekly, was commenced in Boston, in 1819, True & Weston, publishers. It was edited many years by Deacon James Loring, then three years by E. Thresher, and at brief intervals by others. In 1838 William Crowell became its editor, and conducted the paper about ten years. United with "THE CHRISTIAN REFLECTOR," and taking the name of "THE CHRISTIAN WATCHMAN AND REFLECTOR," J. W. Olmstead became its editor. Among its earlier contributors were Messrs. Anderson, Sharp, Keely, Knowles; later, Stow, Sears, Church, Hague, Cutting, Samson; later still, Lincoln, Murdock, Stockbridge, Hovey, Arnold, Ide, Smith, Richards. It has been from the first self-sustaining, vigorous, and efficient.

"THE CHRISTIAN SECRETARY" had its origin in 1822, under the patronage of the Connecticut Baptist Missionary Society, at Hartford, E. Cushman its first editor. It was edited successively by P. Canfield, G. Robins, and A. Bolles, till in 1838 N. Burr became its publisher and responsible editor till his death, in 1861, when E. Cushman, son of its first editor, assumed the editorial care, which he still retains. The paper was, for a short time, merged in a New York paper, but soon returned to its old home. It has done efficient service to the cause of true religion in Connecticut.

"THE CHRISTIAN INDEX" originated as a quarto in Washington city, under the name of "THE COLUMBIAN STAR," in 1822, which was edited by several gentlemen connected with Columbian College, as Rice, Knowles, Stow, till 1826, when it was removed to Philadelphia, its name changed to "The Christian Index," W. T. Brantly, editor. Some years afterwards it was removed to Georgia, and edited by Jesse Mercer, till, at his death, it became the property of the Georgia Baptist Convention, and was edited by different persons, being published at Penfield, Athens, and Macon, at different times.

Several other papers, as "THE LANDMARK BAPTIST," "THE CHAMPION," &c., have been in existence in Georgia for a longer or shorter time.

"THE EXAMINER" is the name of the paper combining "THE NEW YORK BAPTIST REGISTER," commenced at Utica in 1823, so long edited by A. M. Beebe, Esq., and "THE NEW YORK RECORDER," formerly "BAPTIST ADVOCATE," edited first by S. S. Cutting and subsequently by M. B. Anderson. The union of the "Register" and "Recorder" took place in January, 1855, and the name of the paper was changed to "The Examiner," in June the same year, Messrs. Cutting and Bright editors. In the autumn of that year, E. Bright became sole editor, which he continues to be to the present time. The paper has received the literary contributions of many eminent writers, has been issued in a style of great mechanical excellence, and extended its circulation from year to year, till it has reached a weekly issue of twenty thousand.

"THE RELIGIOUS HERALD" originated in a monthly pamphlet, in Richmond, Va., October, 1826, edited by H. Keeling. At the end of the year it was changed to a weekly, under its present name, E. Ball, a native of Vermont, editor. Soon after, W. Sands, from England, became its editor, who continued to conduct it many years. For some years before the Rebellion, J. M. Shaver was its editor. It has been ably conducted from the beginning.

"ZION'S ADVOCATE" was first issued in Portland, Me., in 1828, by A. Wilson, who conducted it till 1839, when J. Ricker was its editor till 1842; then Mr. Wilson resumed the charge, till 1848; then S. K. Smith, till 1851; J. B. Foster, till 1858; W. H. Shailer, till the present time.

In 1822 "THE WATERVILLE INTELLIGENCER" entered on a career of a few years, being in part a Baptist paper; soon after, "THE BAPTIST HERALD," at Brunswick, ran a brief career; and in 1836 "THE EASTERN WATCHMAN" was issued for a time.

"THE BIBLICAL RECORDER" originated in a monthly pamphlet, edited by Thomas Meredith, at Edenton, N. C., in 1829, called "THE BIBLICAL INTERPRETER," which, after a few years, was issued weekly, under its present name, and removed to Raleigh. T. W. Tobey was for a time its editor, — perhaps is still. There have usually been, in the State, two or three other papers, claiming to be Baptist, of little circulation or influence.

"THE JOURNAL AND MESSENGER" unites "THE BAPTIST WEEKLY JOURNAL," commenced in Cincinnati, Ohio, in 1831, edited by John Stevens, "THE CROSS," a Baptist paper in Kentucky, and "THE MESSENGER," of Indiana. For a time it was called "THE CROSS, AND BAPTIST JOURNAL." In 1838 the paper went into the hands of George Cole, who removed it to Columbus. In 1847 it passed into the hands of J. A. Batchelder and D. A. Randall. In 1849 Mr. Batchelder became its sole proprietor. The paper received its present name after the union with "The Messenger," and was removed to Cincinnati. In May, 1856, Mr. Cole again became its sole editor, which he still continues to be. Under his management it has been a useful paper.

"THE WESTERN RECORDER" originated in a semi-monthly, at Shelbyville, Ky., in 1833, afterwards removed to Louisville, J. L. Waller editor. For some years, "THE WESTERN PIONEER," of Illinois, and "THE BAPTIST," of Nashville, Tenn., were united with it, J. M. Peck and R. B. C.

Howell assistant editors, under the name of "**THE BAPTIST BANNER AND PIONEER**," issued at Louisville, Mr. Waller, chief editor. In 1851, it received its present name, under which it was issued till the breaking out of the Rebellion, when it ceased its issues; but has lately been revived again, in a small sheet. Its influence has been somewhat mixed, much that was crude and mischievous finding utterance through its columns.

"**THE TENNESSEE BAPTIST**" was commenced in Nashville, Tenn., in January, 1835, by R. B. C. Howell, who was its editor thirteen years, when he placed it under the care of the General Baptist Association of the State, after which it fell into the hands of J. R. Graves, from Vermont. It was a most mischievous and pestilent sheet under his management, obtained a wide circulation, became a violently partisan, personal, and abusive paper, and exceeded the secular prints in its advocacy of Secession, till, on the capture of Nashville, its guilty editor fled to the South, and its issues ceased. Several other Baptist weeklies have been issued from Knoxville, Nashville, and Memphis, for several years each, all of which have ceased.

"**THE WESTERN WATCHMAN**" was commenced in St. Louis, in 1838, J. M. Peck editor. From 1851 it was conducted about ten years by William Crowell, till, at the coming on of the troubles connected with the Rebellion, its issues ceased. A paper called "**THE MISSOURI BAPTIST**" had previously been issued for a time by J. T. Hinton. Two or three other papers, claiming to be Baptist, have had a temporary existence in Missouri.

"**THE SOUTHERN BAPTIST**" originated in a monthly, at Greenville, S. C., in 1840, T. W. Haynes editor. At the end of the first year it was removed to Charleston, where it had several editors in succession, till it was discontinued three or four years ago.

"**THE MICHIGAN CHRISTIAN HERALD**" was commenced in Detroit, January 1, 1842, by the Michigan Baptist State Convention. A. Tenbrook was its first editor; it was then edited by M. Sanford, J. Inglis, and others. For about fourteen years previous to 1862 it was edited by G. W. Harris, and published by M. Allen, under a lease from the Convention. In January, 1862, E. Olney and E. Curtiss became proprietors, the latter chief editor. In April, W. Alden and others became editors and proprietors. It has received the literary contributions of the pastors in the State, its circulation, never large, being almost exclusively in that State. To its wholesome influence the Baptists of Michigan are largely indebted for the remarkable harmony in doctrine and practice which they have enjoyed above any other Western State. The recent liberality in the endowment of three institutions of learning is, in a great degree, owing to the excellent influence of this paper.

"**THE ALABAMA BAPTIST**" was commenced at Marion, Ala., January, 1843, M. P. Jewett editor. Its name was afterwards changed to "**SOUTHWESTERN BAPTIST**," J. C. Henderson editor. Another weekly paper was published a year or two in Alabama.

"**THE CHRONICLE**" is the union of "**THE CHRISTIAN CHRONICLE**," commenced in Philadelphia, in 1846, G. W. Anderson editor, afterwards edited by W. B. Jacobs many years, then by J. S. Dickerson, assisted by J. N. Brown, several years, with "**THE NEW YORK CHRONICLE**," commenced in 1850, in New York, O. B. Judd editor, till, in 1857, P. Church became its editor, which he continued to be till its union with "**The Chris-**

tian Chronicle," under its present name, near the close of 1863. The paper has attained a high character, a wide circulation, and extensive usefulness, since it came under its present management.

The first weekly Baptist paper in Philadelphia was "THE WORLD," in 1832. "THE RELIGIOUS NARRATOR" had a short existence, edited by W. T. Brantly, and was united with "The World," the united paper taking the name of "THE CHRISTIAN GAZETTE," under the editorship of R. W. Cushman.

"THE TRUE UNION" was commenced as a weekly paper in Baltimore, in January, 1850. For fifteen months it was edited by the proprietor, Thomas J. Beach, Esq. From April, 1851, to the end of 1852, it was edited nominally by "the Baptist pastors of Baltimore," but really by F. Wilson. In 1853, Mr. Wilson's name appeared as editor, which he continued to be till the close of 1856. In 1857 it was edited by G. F. Adams; from the end of that year to 1860, by John Bang. In 1861 Mr. Wilson again became its editor, till the close of that year, when he determined to discontinue its publication. During its existence of twelve years, it seldom had a circulation of over fifteen hundred. It was edited gratuitously during eight of these years, yet its expenses amounted to \$3500 above all its receipts. Its principal contributors were R. Fuller, G. F. Adams, J. M. W. Williams, George B. Taylor, G. W. Samson, S. C. Barton.

"THE CHRISTIAN ERA" was commenced in Lowell, Mass., in June, 1852, J. M. Burt editor. In 1856 A. Webster purchased the paper, removed it to Boston, and became its editor, which he still continues to be.

"THE CHRISTIAN TIMES" was commenced in Chicago, Ill., in 1863, J. A. Smith and Leroy Church editors. "THE NORTHWESTERN BAPTIST" was commenced in Chicago, in 1842, continuing two years; "THE WESTERN STAR," at Jacksonville, in 1845, two years; "THE WESTERN CHRISTIAN," at Elgin, from 1845 to 1860; "THE WATCHMAN OF THE PRAIRIES," at Chicago, from 1847 to 1852. "THE ILLINOIS BAPTIST" was issued in the southern part of the State a few years. "The Western Pioneer," commenced by J. M. Peck, which was much earlier, was noticed under the head of "The Western Recorder."

"THE WITNESS" was first issued by S. Dyer, in 1856, at Indianapolis, Ind. M. G. Clarke soon became its editor, till, in 1863, M. E. W. Clarke assumed its charge, which he still continues. One or two papers had a previous brief existence in the State.

"THE AMERICAN BAPTIST" was started by the friends of Free Missions, and has been published several years in the city of New York. It is now ably edited by N. Brown, formerly Missionary to Assam.

Some other weekly papers have had an existence for a longer or shorter time, in various parts of the country. "THE NEW HAMPSHIRE BAPTIST REGISTER" was issued at Concord many years, by Edmund Worth. "THE VERMONT OBSERVER" was issued many years, a blight on the Baptist cause in that State. "THE SOUTHWESTERN CHRONICLE," at New Orleans, La., "THE MISSISSIPPI BAPTIST," "THE TEXAS BAPTIST," "THE ARKANSAS BAPTIST," were issued some years, chiefly echoes of the "Tennessee Baptist." In the State of Virginia, several weeklies, claiming to be Baptist, have been issued for a time. One or two papers have been published

at San Francisco, Cal., for a time, and "THE EVANGEL" is still issued. There are two or three German Baptist papers issued in the United States, and one Swedish. A paper in French, by N. Cyr, in Canada, circulates in this country.

The weekly press has proved itself an agency of wonderful efficiency in promoting unity of doctrine, practice, and feeling among us. It has done very much to make our principles known, to remove prejudices, disarm opposition, and secure the respect of the public. It is peculiarly an arm of strength to Baptists, in their advocacy of pure Christianity. No portion of our literature has more elements of popular efficiency, none seems likely to be more effective in the future.

A weekly religious newspaper is one of the modern wonders of the world. It is a universal cyclopædia of things sacred and secular, new and old, grave and gay, in poetry and prose; it treats of religion, literature, science, morals, of the concerns of state, of discoveries, improvements, inventions, of the arts, of patents, of disasters, victories, and defeats. Here it tells that the sources of the Nile have been discovered, there of an improved sewing machine. Here is a critique on Sir William Hamilton's *Metaphysics*, there a remedy for baldness. In this column you are treated to a grand description of the starry heavens, in that to a remedy for dyspepsia. Here is a learned critique on Tischendorf's manuscript, there a cure for corns and bunions. What a perfect history of our social, religious, civil, and ecclesiastical life is stamped on the pages of these weekly journals!

Our publishing enterprises, to which we are indebted for much of the success of our literature, deserve honorable mention. The earliest Baptist publishing house in the United States was that of Lincoln & Edmands. Mr. Ensign Lincoln, a native of Hingham, Mass., formed a partnership in 1806 with Thomas Edmands. At the death of Mr. Lincoln, in 1832, the partnership was dissolved, and on the 17th of January, 1835, the concern passed into the hands of Gould, Kendall & Lincoln. In November, 1850, Mr. Kendall retired, and the firm became that of Gould & Lincoln.

Mr. Lincoln set up for himself as a printer, in Boston, in 1800, the first book he printed being a complete edition of Cowper's *Poems*. He also printed Johnson's *Dictionary Abridged*, in pearl type. He was a man of God, without reproach, the model of a Christian man of business, a licensed preacher, abundant in labors, of whom Mr. Buckingham, a journeyman printer with him in the same office, says, that "if all church members were as conscientiously true to their professions as he was, the millennial year would be rapidly approaching." His labors and influence were of inestimable value to our denominational literature. The present firm, composed of his son and son-in-law, have well carried on the work so nobly begun. The cat-

alogue of their publications is their highest praise. This firm has won a very high position in the annals of liberal, useful, and sound literature.

Of the works issued by Gould & Lincoln, Wayland's "Moral Science" has reached a sale of 135,000 copies; Malcom's "Bible Dictionary," 140,000; Hugh Miller's Works, 116,000, (of which "Testimony of the Rocks" 28,000); "Memoir of Ann H. Judson," 66,000; "Annual of Scientific Discovery," 52,000; "Aimwell Stories," 92,000; "Agassiz and Gould's Zoölogy," 40,000.

The firm of Manning & Loring, of Boston, has also done worthy service to the same cause, but no means are at hand of giving their publications in detail.

In New York, the house of L. Colby & Co., succeeded by that of Sheldon & Co., have done and are doing a good work. The Publication Society, located in Philadelphia, have given a strong impulse, especially to the dissemination of our devotional, tract, and Sunday-school literature. Publishers and booksellers are as needful as authors. We must not only make our own books, — we must put them in circulation. A Christian publisher of high moral and religious aims, uniting superior gentlemanly and business qualifications to an ardent love of truth, may attain a position of usefulness, second, perhaps, to no other in the kingdom of Christ.

Of the works issued by Sheldon & Co., "Olshausen's Commentary," translated by Kendrick, has reached a sale of 80,000 copies; "Grace Truman," 40,000; Benedict's "History of the Baptists," 25,000; "Baptist Library," 8,000; Kendrick's "Life of Emily C. Judson," 12,000; Phelps's "Holy Land," 4,000.

It will thus be seen that Baptists have contributed more or less to every department of English and American literature. They have been the fast friends of good and liberal learning; they have been foremost in the cause of popular education; they have contributed to the elegant and ornamental, in literature and the arts, as well as to the substantial; they have given the aid of their pens to all that elevates, ennobles, liberalizes, adorns, and sanctifies human nature.

For the purposes of a comparative estimate of the literature of American Baptists, it may be grouped in three general divisions: First, that which relates to the spiritual concerns of mankind, their duties to God and to each other, their common accountability and immortal welfare, as travelers to the judgment-seat and the endless eternity beyond; Second, that which relates to the civil, the social, the political concerns of men, and the rights, the liberties, the interests, the duties, the progress of the human race, as related to law,

to magistracy, and to civil government; Third, that literature which relates to the enlarging of the boundaries of human knowledge, the progress of the human intellect in science and the arts of life, to the instruction of the young, the nourishing and discipline of the mind, the cultivation of the taste, the improvement of the heart, the purifying of social intercourse, and the general progress of the moral and social virtues among men.

The characteristic of the first division is that it is preëminently *Scriptural*, — that is, its premises, its assumptions, its ultimate authority, its tone and spirit, are shaped to the great idea that God has spoken to men, not only in the works of creation and providence, but in a far more sacred and authoritative voice, by Patriarchs, Prophets, Apostles, and, above all, “by His Son, whom He hath appointed heir of all things, by whom also He made the worlds.” The Divine inspiration, the supreme authority, the surpassing excellence, the perfect sufficiency of the Scriptures for everything pertaining to man’s redemption, to the knowledge of duty, and to the visible kingdom of God, constitute its cardinal principle. Its motto is, “If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son.”

The theology that pervades this literature is of the Athanasian, Augustinian, Calvinian type, though neither derived from nor much influenced by men or schools. Baptists allow no creed to stand between them and the Scriptures. No articles of man’s framing, as to doctrine or discipline, were ever made the tests of good standing among them, in the church or the ministry. The Bible, the Bible alone, the Bible direct, in its most obvious meaning, has ever been the one only authoritative standard. Each church draws up articles setting forth its tenets for the information of the public, or for convenient reference, or adopts those of another church, or none at all, according to its pleasure; yet the doctrinal unity of our literature, in the absence of all

ecclesiastical or sectarian barriers, is as nearly perfect as possible.

Equally uniform is its teaching respecting the Church,—its nature, design, constituent elements, polity, and government. Conversion, as the work of the Spirit, producing repentance, faith, and love, is the indispensable qualification of admission to its fellowship. No Baptist author ever advocated the reception of unregenerate persons, whether infants or adults. All maintain that the Church is a spiritual affiliation for spiritual ends. Its design is ever declared to be the progressive holiness of its members and the conversion of the world.

As baptism is the visible form of admission to the Church, as well as of professing Christ, it is uniformly represented as following conversion, and preceding church fellowship and communion; indeed, there is no exception to this remark, worthy of note, in American Baptist literature. Robert Hall, in England, though holding the burial of believers in water as the only baptism, yet advocated the displacement of the two ordinances so far as to admit unbaptized persons to the Lord's table. His theory has made no progress in this country. All, of course, agree that the members of a church only have the *right* to its communion. The unseemly clamor that has been made by those that claim their entire sect as belonging to their "church," has induced a few ill-instructed Baptists to seek a theory by which Baptist communion tables also may be thrown open to all who see fit to come to them. The point affects not the members of the church, but only sojourners. The question is simply whether persons believed to be pious, yet held to be unbaptized by the church, may not be invited by courtesy to the Lord's table. Even on this point, the concurrent voice of Baptist literature for restricting invitations to the Lord's table — if any church deems it necessary to extend them — to members of churches of the same faith and order, is more nearly a unit than that of any of the surrounding sects on points of vital importance to their integrity.

The independence of each church is uniformly maintained through the whole current of Baptist literature. The tendencies are to carry this principle to its extremest limits. And although nearly all the churches unite in associations for mutual sympathy, coöperation, and the collection of statistics, yet there is a watchful jealousy of any interference with the churches, even by the expression of opinion.

The official equality of ministers, the right of each church to admit and expel members, to call offenders to trial, to constitute tribunals for the trial of ministers by inviting other churches and their ministers, and to provide for the support of worship, follow so obviously from the preceding principles, that the testimony of our literature in reference to them is entirely concurrent.

The characteristics of the second department of our literature are not less distinct or striking. It has never advocated, but uniformly opposed, the union of Church and State, the support of clergy by the State, every form of legal compulsion for the support of religious worship, and all persecution for religious opinion. The contrast, in this respect, with other religious literature is most remarkable. Can it be said that the literature of any of the sects that practise infant baptism, excepting those that have sprung up under the light of American freedom, is free from the taint of a persecuting spirit? Not only those aggregated sects, each claiming to be a church, — territorial or diocesan, — as the Romish, the Lutheran, the Episcopal, and the Presbyterian, but even the Congregational or Independent denominations of New England, — have they not all manifested the same spirit of persecution for conscience' sake? Even to this day, their literature is not purged of this foul spirit; while Baptist literature in all ages, in all countries, has been free from such a taint.

Yet Baptist literature has dealt largely, very largely, with current political matters, even to the extent of incurring great reproach therefor. The Baptists of the American colonies

were held up as malcontents, aiming at the subversion of civil order, political brawlers, turning the world upside down with their theories of unbridled liberty. Had they aimed at special political rewards, their literature would furnish proof of the fact. Can it be found? In shaping the national policy under the old Congress, in the formation of the National and State constitutions, the Baptists were the most active, outspoken, and earnest of all; and their record, with its glorious results, is known and read of all men.

The fact that the Baptists were oppressed and afflicted, seeking toleration, availing themselves of the popular sympathy, as a persecuted people, will not account for this fact. The Lutherans, the Episcopalians, the Presbyterians, the Congregationalists, in turn, have all been persecuted; yet they have each become persecutors, when opportunity offered. The reason must be found in the nature of Baptist principles themselves, out of which this literature has grown. It is because that literature has drawn its life directly from the pure fountain of God's Word, not from the mingled, turgid, befouled streams of sectarian ambition, political strife, and worldly dependence, that it has kept free from this relic of heathenism.

And more than this, principles of civil freedom advocated by Baptists amid the fires of persecution, principles then denounced as subversive of all government, of all true civil and social order, are now received as admitted maxims of republican or democratic liberty and law. The natural equality of all men before the law, as before God; the right to self-government through constitutions, laws, and magistrates, ordained by a majority of the people, — that government existing by the will of God and for the good of the governed; the right of every one to the blessings of liberty and knowledge, are ideas inherent in Baptist principles as set forth in their literature.

The benign influence of these principles on the enslaved Africans in America is also seen. The nature of our church

government rendered it impossible that any ecclesiastical rule forbidding slaveholding, such as the Methodists, the Quakers, and some Presbyterians have enacted only to be broken, should be adopted. The subject was therefore left to the several churches, and to the individual conscience of each member. Great numbers of slaves have been gathered into independent Baptist churches, governed by their own application of the law of Christ. Many Baptists have been masters of slaves, yet few have defended slavery as right; while the great majority of them have opposed it, or submitted to it as an evil, to be borne till a change could be made.

The literature belonging to the third division is characterized by strength, purity, and moral earnestness. Whether scientific, classical, or general literature, it has always a high aim. Very little of it is designed merely to instruct the intellect; less still merely to please; none to influence the passions at the expense of good morals. If the cross of Christ and the salvation of the soul be not the direct aim in this portion of Baptist literature, the aim is always subservient to these ends. Nothing corrupt in doctrine, or of immoral tendency, is found in it.

A large amount of literature of this class has been produced by authors who, though they received their early nurture in Baptist families, and listened to the truth from Baptist pulpits, have not united themselves to our churches. Though this is not reckoned as a part of our literature, it has grown out of the influence of Baptist principles and institutions. Its vigorous, liberal, stimulating spirit has been widely influential in the political and social life of the United States.

On a comparison of our literature with that which has sprung from the State religious establishments of Europe and the church sects of the United States, some disparities will be observed. Baptists have produced no long, minute, disputative creeds, or confessions of faith, like those of the Protestant sects,—affirming, denying, and defining what men must believe, as if belief of dogmatic doctrine could save the

soul, or preserve the true faith in the world. They have produced few elaborate treatises on scientific, scholastic, and metaphysical theology, though they have made valuable contributions to theological science. Nor have they produced works of extensive research in the so-called department of ecclesiastical history. The reason is, we have little need or use for such works, though a true history of primitive Christianity, from the close of Luke's history, in the Acts of the Apostles, is greatly to be desired. As the residuum of the conflicts of truth with error through the centuries past, with here and there a gem worth preserving, they are valuable to us. We admire the learning, the ability, the patient toil shown in these mighty tomes, as we admire a vast ancient ruin; though, for the purposes of man's redemption from sin to God, they are scarcely more useful than would be the Pyramids for modern dwellings. From these monuments of learning, built by State-paid, creed-bound theologians, in the interest of systems largely mingled with error, we may take here and there a fragment, as the stones of the Pyramids are carried off to build useful structures. What end have those long-drawn creeds yet served, but to distract and divide those who use them? To what better purpose can we put the most learned, candid, and truthful works of ecclesiastical history, than by digging among the rubbish to exhume the beautiful form of primitive Christianity? What portions so useful as their confessions and retractions?

It is in the departments of Biblical exegesis, of practical religion, of useful knowledge, of missionary biography and history, that our literature is richest. Our polemic literature is small in compass, but very effective. Ours is emphatically a living literature; for our church principles, our doctrines, polity, and government never change; they are the same from age to age; only our manner of teaching them and of refuting opponents changes.

Very different is it with the sects around us, who add to and take from the teachings of the Scriptures. Compare the

literature of the various Pædo-Baptist bodies in the United States, for the last fifty years, with that of their parent sects, the State churches of Europe, or with their own earlier teachings in this country, and note their widening divergence from their former grounds, on such points as the toleration of all religious opinions, liberty of speech and of the press, the support of religion by the State, the right of private judgment, unlimited freedom of worship, infant church membership, the obligations of infant baptism, baptismal regeneration, grace through the sacraments, the value and necessity of being born of the Spirit, for proofs of the rapid strides which they have made towards us, while our position remains unchanged.

In thus tracing the directions in which our recorded thoughts have been flowing, the influence of our foreign missionary enterprise on our literature is very manifest. That literature could not have been what it is, without our Foreign Missions. Their reflex influence on all branches of our religious and educational movement, has been traced by other hands. That the missionary spirit has powerfully stimulated our literary activity, while our missionary labors have thrown much light on the history of the early conflicts of Christianity with heathenism, and even on the meaning of some passages in the Scriptures, cannot be doubted.

On the whole, while Baptists have done nothing to boast of, this survey of our literature shows, that, in the department of letters, where they might be supposed to be specially deficient, they have no cause to be ashamed. The wonder is, that they have done so much and so well, while emerging from the furnace of persecution and the brick-kiln of oppression into the pure light and the bracing air of American liberty. The value of literature is not in proportion to its quantity, but in its power for good. What we have done is valuable as the first-fruits, the earnest of the coming harvest.

Enough has been done to show how favorable are Baptist

ideas to literary culture and intellectual activity. He must be a bold reviler of truth, or a very stupid bigot, who will now reproach Baptists as an illiterate people, or affirm, in view of our literary progress thus far, that our principles or practices are unfavorable to the cause of sound learning, or to the graces of literary excellence. Our freedom from ecclesiastical trammels manifests itself in our literature, as well as in our popular growth. We do not greatly recruit our ranks from the rich, the cultivated, or the refined; and intellectual and literary culture among us is the fruit of influences that grow out of the truths which we hold.

Yet the doctrinal unity of our literature is a power for the suppression of error greater than all creeds and canons and standards, with all their ecclesiastical machinery to set them in motion. "The locusts have no king, yet go they forth all of them by bands;" so, without Pope, or Bishop, or Presbytery, or governing Conference, or any power above the churches but their common Head, we are one people, in all that is essential to harmony of thought and action, more nearly than any other Christian denomination of equal extent in the land; nor can any other, with the use of all its creeds, its standards, its canon laws, and ecclesiastical appliances, so surely, so speedily, or with so little hurt to the people of God, put down dangerous heresy, when it issues from the press, as can the Baptists of these United States.

In concluding this brief and very imperfect survey of our half-century literature, the conviction must force itself upon our minds, that we have only begun to comprehend the power of the pen and the press to refute error, to promote correct thinking, to stimulate intellectual activity, to preoccupy the minds of the young, and to extend the Redeemer's kingdom. It is fit that we here and now erect an enduring monument, as a way-mark to those who shall come after us. Let the work go on; let us, let our sons who come after us, highly appreciate and liberally encourage the labors of the pen. Let a beautiful column rise aloft, worthy the broad

and firm foundation laid by our English fathers ; worthy the noble martyrs of soul liberty on American soil ; worthy the perfect freedom and the abundant blessings which are our happy birthright. And may the pen that shall write up our literary history of the next half-century have a still better account to give of the literary achievements of the sons who will rise up to take the place of the fathers.

